

DIVERS SELECT
SERMONS

8.3.59 ON
SEVERALL TEXTS.

- Viz.* { 1. *Of Quenching the Spirit.* 1 Thessalon.
5. 16.
2. *Of the Sinners suite for Pardon.* 2 Sam.
24. 10.
3. *Of Eating and Digesting the Word.*
Ier. 15. 16.
4. *Of buying and keeping the Truth.* Prov.
23. 23.

Preached by that Reverend and Faithfull
Minister of the Word, JER. DYKE,
late Preacher of *Epping in Essex.*

Finished by his owne pen in his life time, And
now published by his Sonne DAN. DYKE
Master of Arts.

L O N D O N,
Printed by *Tho. Paine*, and are to be sold by
John Rothwell, at the signe of the *Sun*, in
Pauls Church-yard. 1640.

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T O

THE RIGHT HONORABLE, AND VERTUOUSLY ENNOBLED

Lady, the Lady *MAGDALENE BRUCE* (Wife first to the Right Honorable

Edward Lord Bruce, Baron of *Kinlosse*,

Master of the *Rolls*, and one of the most

Honorable Privie Councell to

King *James* of happy

memory.

Next, to the Honorable Sir *James*

Fullerton Knight, Groome of the Stoole

to his Majestie) my very good

Right Honorable, Lady.



Ere I not in awe of your Honours Humility, which though it selfe doth publish, the rest of your graces, yet commands me to conceale them, I might here have given the world a tast of that which may more easily bee

The Epistle

admired, then either exprest or imitated. For although such is your singular piety mixt with Prudence, that you, if any, may iustly challenge the Doves heart with the Serpents head, yet that which gives a redolency and fragrancy to all your beds of spices, is the grace of Humility, which is (to rise the metaphor of S. Bernard) as the violet though the lowest, yet the sweetest of flowers. And although hereby it comes to passe, that you had rather deserve the praise of vertue, then have it, yet pardon me my most Noble Lady, if I tell the World that, which the World & Fame, have long since told me: that you are one of those who have made Honour Honorable, and Nobility Noble. Madam, it is well knowne, that though your House be illustrious, and Family most Noble, yet that you
doe

Dedicatory.

doe not borrow of, but repay unto your Progenitors, and give to your Posterity true honour. And how? To receive Christ, to bee borne of God, and so become of the blood Royall of Heaven, this is honour of a double die; no favour on earth can give it, no malice of hell can staine it. Alexander must draw his pedigree from the gods, or else he thinks himselfe ignoble, I am sure to bee allied to the King of Heaven is true nobility and a greater honour, to have the spirit of God flaming in the soule, then to have the arteries flusht, and the veines fraught with the hericall spirits, and noble blood of our forefathers, and my short experience of your Ladyships conversation, assures mee, that this is not so much your ambition, as your happiness.

The Epistle

The world is to full of those Glor-
wormes, that shine not unlesse it be in
the darke ignorance of true honour, I
meane that place their glory, in the o-
stentation, and pompe of their wealth,
and affluency: many such (if now there
are not) I am sure there were in Saint
Chrysostome his time, who thought
it might bee served in to their Tables,
in costly plate, or worne on their backs,
in gorgeous apparrell, whom he wittily
upbraides, that they might thanke
a the cooke, & the swineyard, the wea-
ver, and kember, the goldsmith, and
confectioner, for their honour. But
he knowes you not, who knowes not
that your Ladiships soule is, to sublime
and heavenly; thus to lay your honour
in the dust. To be a diligent peruser
of sacred heraldry, and to finde a name
in the booke of life, is superlative glory,

b this

μαγεῖραν
καὶ ῥεσποισ-
ῶν ὑμᾶς
τιμᾶν.
ὥστε ἐκεί-
νοις ὁφεί-
λομεν κα-
ρίν ἔχειν,
&c.
Cryost.
in Epist. ad
collof. Cap.
3. hom. 7.

Dedicatory.

this refines the blood of the coursest
peasant, and creates him a regall pe-
digree, but saith the text,^b there were
also honorable women that beleaved;
here is honour laid upon honour, when
terrene honour is the ground of celesti-
all: Pious poverty is a head of gold on
feete of clay, but devout nobility, ap-
ples of Gold on pictures of silver: a
religious Lazarus, is an orient pearle
on a dunghill, but a godly Constantine,
a religious Emperour, This is empha-
ticall, this is monopolizing of honour,
this is as rare and infrequent, so rare
and excellent. To say all this of your
Ladyship, as it is no flattery, so not to
say it, is a more blacke sin then envy,
witnes your friends, nay your enemies,
your acquaintance, nay your consci-
ence, and lastly, witnesse the backes,
and bellies of Gods pupills, (I meane

b Act. 17.
14, 15.

The Epistle

the rest, reiect it as not his.

For the Author, (my Deare and deceased Father) Ineede not tell your Honour, of his fidelitie both in preaching and wriuing; how like^e Suetonius, hee tooke the same liberty, to cry downe sin, that men tooke to sin: neither is it fit for mee to say, how hee preacht, and wrote, by the same rule, that Æskines gives an Oratour^d, that his Oration and the Law must be unilones; not to speake any thing, aboue, or besides the law. How carefull and how precise, he hath beene in this particular as in all his workes, so especially in this, may appeare, as by the frequent so pertinent, quotations of scripture, wherein your Ladiship shall finde though abundance, yet no superfluitie, though many, yet not too many.

As

c ea liber-
tate scrip-
sit impe-
ratorum
vitas, qua
ipsi vixe-
runt.

ἡ γὰρ γὰρ
ᾠδὴ δὴ αὐ-
τοῦ φέρ-
γεται, τὸν
πρώτον
καὶ τὸν
ἴσον.

Dedictory.

As for other marginall Fringe, I meane the quotations of Augustine, or Crysoftome, &c. which may seeme here to be defective I shall desire your honour to understand, that though the author, had otherwise finished this worke, yet this accomplishment as a thing lesse necessary, he did procrastinate, and so by immature death, was of his purpose herein frustrate; I know that to your Ladiship, or any other iudicious reader, it will be neverthelesse welcome, because it wants this lace. Who that is wise, would refuse to see his face in a glasse, because the verges are not gilded, or the sides painted?

*The arguments that induced mee to make that publike, which I might have ingrossed for mine owne private good, whether they are more or more perswasive I know not: The intention of
the*

The Epistle

the authour, and the necessity of the duties herein handled, gave me not only a toleration, but a command, to print it, it treates of the purchase, of the most precious commodity, the truth. Of the Digestion of the most salubrious foode, the word. Of the suite for the most soveraigne balme, pardon of sin. And lastly, of not quenching the spirit; and if it be the duty of every man, to cherish this holy flame in his owne soule, for mee, not to kindle it in others, as farre as in me lay, I held it piacular: It is true indeede, Philosophy tells us, that elementary fire, needs no fiewell, but that culinary doth, experience informeth us: The spirit of God, consider it in it selfe, is so far from needing any helpes to cherish the heate thereof, that it is the originall of all, both health and life in the soule,
but

Dedicatory.

but consider, it as it worketh in the frigid soule of corrupted man: So though the spirit of God neede no auxiliary excitations, yet our deadnesse, and coldnesse doth: which considerations with a kinde of command enforced mee to bring this worke to the presse, beeing nothing else but the fiery language, of those Cloven Tongues, which did rest on the head of that apostolicall divine, the author hereof, which I hope being perused, will cause your Ladiship to say, it had beene pittie at the least, if not impiety, to have deprived the altars of so many Christian hearts, of this sacred sewell.

Many other inducements I had to publish these Treatises, and among many this not the least, to testifie my readinesse, to acknowledge your Honour

The Epistle

e Quidam
furtive
gratias a-
gunt, & in
angulo &
in aurem,
non est
ista vere-
cundia, sed
infiandi
genus.
Sen. de
benef. lib.
2. cap. 23.

f Hanc
unam ha-
beo inju-
riam tu-
am, effeci
ut vive-
rem &
morerer
ingratus.
Sen. de
benef. lib.
2. Cap. 21.

nours noble love ; and favours to my
selfe, that I might not be of the un-
gratefull number of those, that Se-
necca^e speakes of, that love to conceale
received benefits, by private acknow-
ledgements ; to acquit my selfe, of
which sinne, I have thought fit to tell
the world, that I was never so sen-
sible^e of my owne poverty ; as since
your Honour brought me so farre in
debt, that when I thinke of repayment,
I finde a bottomlesse sea to fathom :
Madam, with your leave, I shall say
to your Honour as^e Furnius to Au-
gustus, this is the onely wrong you
have done me, that I must live and
die unthankfull : and yet that my
good will might bee seene, I was glad
to snatch this occasion, to testifie both
my thanks and duty to your Honour,
and since I finde not any thing to
present

Dedicatory.

present unto you, by way of retribution, as *Æskines* said to *Socrates*, that one thing which I have, I give you, even my selfe, to be your servant, and sollicitour, in the Court of Heaven, not so much, that I think my selfe worthy, as bound, to pray for your Honour, and all your most noble Family, that as God hath made you an exemplary peece of piety heere, so hee would long and long continue you, an encourager of Christianity, a comfort of Christians, a refresher of the members of Christ, till the time of your refreshing shall come, when triumph shall bee your recompence, glory your reward, Angels your company, God your glory.

Which shall be the dayly prayer of
your Honours humble and devoted
servant

DANIEL DIKE.

OF
QVENCHING,
AND NOT
QVENCHING OF THE
SPIRIT.

By I E R. D Y K E Minister of *Epping*
in *Essex*.

R E V E L. 2. 4, 5.

I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen and repent, and doe thy first workes.

Dicit Apostolus, Spiritum nolite extinguere: non quia ille extingui potest, sed quantum in ipsis est, extinctores merito dicuntur, qui sic agunt ut extinctum velint. *August. Epistol. Lib. Epistol. 23.*

Interea partes nostræ sunt petere a domino ut lampadi accensæ oleum suppeditet, servet purum Ellychnium, atque etiam promoveat. *Calv. in Epistol. Pauli ad Thess. 1.*

L O N D O N,

Printed by *Tho: Paine*, for *John Rothwell* and are
to be sold at the signe of the *Sun* in *Pauls*
Church-yard. 1640.

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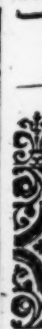
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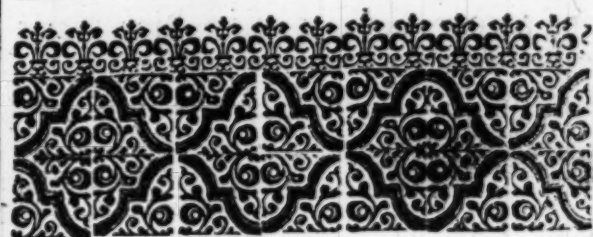
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OF
 QVENCHING,
 AND NOT
 QVENCHING OF THE
 SPIRIT

I THES. I. 19.

Quench not the Spirit.



IN the 16. Vers. the
 Apostle had ex-
 hortet the *Thessa-*
lonians to rejoyce e-
vermore. That is,
 that they should
 carry themselves
 so holily, & circumspectly, they should
 walke so closely with God, that they
 might have continuall joy in the Holy
 Ghost from the sence of Gods love,

B

and

and favour. For it is a sure thing that a Christian so demeaning himselfe as his rule guides him, may live the most comfortable life of any man in the world. *He may keepe a continuall feast, and a feast is made for laughter, Eccl. 10. Dayes of feasting are dayes of joy; and so a Christian may make all his dayes festi-
vall, and joyfull like the dayes of the Jewes Purim, Ester 9. dayes of feasting and of joy.*

If it be not so with a Christian, it is most what his owne fault, and comes from some fayling and miscarriage in himselfe, that hee doth not that which he should; to maintaine his heart in this happie frame. The Apostle therefore having advised hereto he layes downe some rules and meanes in certaine precepts, for the procuring and preserving of this *spirituall joy*.

1. The First Precept, vers. 17. *pray continually.* He that would *rejoyce continually*, must *pray continually*, he that would *rejoyce evermore*, must *pray evermore*. As is our conscience of, and constancy in the duty of prayer: such is the constan-
cie

cie of our joy. Prayer neglected, intermitted brings an Eclips, & an Intermifion, and Interruption of our joy. Seldome praying, and constant rejoycing will never stand together.

2. The second *Precept* is this, verf. 18. *In all things give thanks*, He that would rejoyce in all estates and conditions must be *thankfull* in all estates and conditions. He that would rejoyce *ἐν παντί*, whether in every thing, or in every time must be *thankfull ἐν παντί*. The more thankfull wee are to God, the more cause of joy we shall have in God.

3. The third *Precept*, is this verse 19. *Quench not the spirit*. He that would rejoyce evermore must keepe the spirit unquench'd. The way to keep ones self warme, is to keepe the fire burning. It is a fond thing for a man to quench his fire, and then thinke to keepe himselfe still warme. It is no wonder that this man complaines of cold, that hath let his fire goe out, or hath himselfe quench'd, and extinguisht it. And thus we have the coherence of these words with the former.

Now for the words, *Quench not the spirit*. In them there is a Metaphor, and a Metonymie. The metaphor in the word *Quench*: Quenching properly is of fire, when the light and heate of fire is abated and put out, wee use to say it is quenched. And hence is this word borrowed to signifie the abating, decaying, or extinguishing of the *spirit*.

The Metonymie is in the word *Spirit*. *Spirit* is taken

I. For the essence of the Deity. So *John 4. God is a Spirit*. It is not so taken here.

II. For the third person in the Trinity, the Holy Ghost. *1 John 5. 7. The Father, the Word, and the holy Spirit*. This is not meant here.

III. For the gifts of the *spirit*. And thus it is here meant. *Quench not the gifts and graces of the Spirit*. Now the *Spirit*, in this sense is taken diversly.

I. *First for the gift of Prophecie. 1 Sam. 10. 6. 10. Then the Spirit of the Lord shall come upon thee; And the spirit*

spirit of the Lord came upon him, viz. upon Saul.

2. For *Gifts and Abilities*, to discharge any calling, whether it bee extraordinary or heroicall, and this is called the *Spirit* of fortitude and courage, *Judg. 14. 6. The spirit of the Lord came upon Sampson, Judg. 3. 10. Vpon Othniel, and upon Saul against Nahash. 1 Sam. 11. 6.* Or whether it bee ordinary gifts of government by which a man is fitted for Magistracy, *1 Sam. 10. 6.* or for Ministeriall gifts. Or for art and skill in any mechanickall trade, *Exod. 31. 3. Bezalel was filled with the Spirit of God to finde out curious workes to worke in gold.*

3. For the *gifts and common graces of Illumination*, as knowledge of the doctrine of religion, understanding of the truthes of the Gospel, and other such common graces as Reprobates may have. Thus it is taken *Heb. 4. 6. have tasted of the heavenly gift, and made partakers of the holy Ghost.* That is, if they had their understandings inlightned & their judgements convinced of the Gos-

pel, if they were inlightned by the work of the Spirit of God.

4. Fourthly, It is taken for the graces of sanctification, for the sanctifying gifts of the spirit. And therefore it is that the name of the *spirit* is given to diverse graces, as *Isa. 11. 2. The spirit of meeknesse, Ephes. 1. 17. The spirit of faith, 1 Cor. 4. 13. And the spirit of love, 2 Tim. 1. 17.* that is, the gift of meeknesse, faith, love, infused by the Holy Ghost.

Now concerning these *graces of sanctification*, we must remember two Distinctions.

Distinct. 1. Some sanctifying graces are radicall, originall, fundamentall graces, primary graces as they may be called, which are the immediate worke of the *spirit*, as faith, hope, love: others are secondary graces issuing and flowing from these, which though the Spirit workes too, yet it workes by these: such is joy which arises from faith, *Rom. 14. Fill your hearts with joy in all beleevving*: such is confidence arising from hope; such is zeale and fervour

fervour of spirit arising from love. These are, as it were, the lustre, the shine, the radiancy of the radicall fundamental graces. They are the flame of them. There is a difference between the coales of fire that lye on the harth, and the flame of the fire which is kindled from the coals on the harth. When a mans faith causes joy, then faith flames; when his hope breeds confidence, then hope flames; and when a mans love makes him zealous, then his love flames, and burnes out. They are like the body of the Sunne, and the beames of the Sunne; Faith, Hope, Love, they the *body*; Joy, Confidence, Zeale, they the *beames* of the Sunne.

2. *Distinct.* Wee must consider in the sanctifying graces of the Spirit 3. things.

1. There are the gifts themselves, the habits infused, the habits of faith, hope, and love.

2. There is the use and exercise and act of them.

3. There are the degrees, and severall measures of them.

4. The *Spirit* of God signifies the *motions* and holy *suggestions* of the spirit, those gracious excitements to dutie. *The Spirit blowes where it listeth.* The motions of the spirit are the breathings, and the blasts of it. And this is also here meant. Now seeing what *Spirit* signifies, we are to inquire in what sense, and after what sort the *Spirit* may be *quenched*. *Quenched* it may be, or else the counsell is in vaine, not to *quench* it. And againe, if it may be quenched, it may be an uncomfortable thing; what comfort can a man have in having Gods Spirit, if it may be lost? what comfort to have this fire kindled in our hearts, if so be it be a quenchable fire. Therefore for the clearing of this point, wee must know:

1. First, take the Spirit for the spirit of prophetic; that may be *quencht* and lost: and so for the gifts of government, Ministry, &c. This Spirit may be quen-

quenched. A man may have such gifts much decayed and abated, yea a man may wholly lose such gifts. As it is said of *Saul*, that *the spirit of the Lord came upon him*; so it is said of him, that *the Spirit of the Lord departed from him*, 1 Sam. 16. 14.

Secondly, Take the Spirit for the gifts & common graces of illumination; and so the *spirit* may be quencht, and utterly extinguished, so as such may quite lose that grace that look'd like grace, and came very neere a saving grace. *If they fall away*, Heb. 6. Therefore men may have all that there is spoken of which fall away.

Thirdly, take the Spirit for the sanctifying Spirit, and then make use of this first distinction. And according to it, the radicall and fundamentall graces of the *spirit*, such as faith, hope, love, cannot be wholly & totally extinguished, where once they are wrought in the heart, but yet their lustre, their radiance, their shine, and flame may bee quenched. A man though he cannot lose his faith, yet he may lose and want,

want, and quench his joy. A man, though he cannot lose his hope, yet may lose his comfort, and confidence. A man, though he cannot lose his love, yet may coole his zeale and fervour: Wee see in a fire, the wood may bee burnt out, and so the flame abated, and quite quenched; but yet there remains still an heap of coales on the harth, and there may be a good fire still, though the flame be quenched. The beames of the Sunne doe not alwayes shine out; a cloud may be interposed that may intercept the beames of the Sun, and the bright and comfortable radicie and splendour of them: but yet the body of the Sunne is in heaven still, though the beames be intercepted: So joy, confidence, zeale, may for a time be quenched, lost abated, but though the flame of these be downe, and the beames of these be hindred, yet there are coales of fire in the heart, and the body of these is there. The flame of the spirit, the feeling & sense of it may be quenched for a time in the secondagrades thereof, but yet the spirit it selfe

selfe, and the cardinall graces thereof remaine still in the heart. It may bee in this, as in that case, *Isa. 6. 13.* As a Teyle Tree, and as an Oake, whose substance is in them, when they cast their leaves. An Oake may be greene and flourishing all the Summer, but when Winter comes, it casts and loseth the leaves, but yet when the leaves are gone, the life is not gone, the substance and the sap is in it still, though the leafe be gone. Faith, Hope, Love, these are the sap and substance of a Christian; joy, confidence, zeale, these are his leaves. There may come a Winter, when a Christian may cast his leaves, may lose his joy, &c. but yet even then his substance and his sap of faith, hope, and love is in him. It is one thing to lose *life*, another thing to lose a *leafe*. A Christian may be a Teyle Tree, or an Oke without a *leafe*, but not without *life*. This we shall see plaine in *Dauids* case, *Psal. 51. 11, 12.* Take not away thine holy spirit from me, Restore to me the joy salvation. It is cleer therefore that though *David* had
the

the joy of the spirit quenched, yet the spirit still unquenched : The spirit quenched in regard of the joy of the flame, but not quenched in regard of the fundamentall graces thereof, not in regard of the fire of it. The flame was downe, but the fire was alive. That the flame was quenched it appears, because he prays, *Restore to me the joy of thy salvation*, as if he should say, Lord kindle this flame againe, therefore the flame was quencht : But yet the spirit was not taken away in the fundamentall graces thereof, for he saith, *Take not away thy spirit from me*. If that had beene taken away, he would have said, *Restore to me thy spirit* againe, as he doth his joy which his sin had quencht ; but saying, *Take not away*, that argues that hee still had the spirit, though the joy was gone. He was still as an *Oake* which had cast her *leafe*, he had his substance in him : he had lost his *leafe*, his joy was gone, but hee had not lost his *life* ; Gods Spirit was still in him ; untaken from him.

Object.

Object. But this may be a Doctrine of security ; what care I for quenching the flame, so long as the fire goes not out? what care I for my joy, if I lose not my *faith*, &c.

Answer. This Doctrine is no ground at all for security : For 1. it must be a mans care not onely to maintaine fire, but to maintaine flame ; not only to have substance, but to have his leafe Greene. The righteous must be a tree not only bringing forth fruit, but a *Tree also whose leafe must not wither*, *Psal.* 1. 3. 2. There is little comfort in life when there wants a *leaf* ; little comfort in *faith*, when by sinne we quench our joy. A man when he is a colde, takes no pleasure in a fire that burnes not, flames not, it does him no good to see the coales lye smothering under green wood. Though a man have the radicall graces, yet little comfort in them during the want of the other : Because whilst these secondary graces are wanting, it brings the conscience to question the presence and truth of the primary ones. The want of the
leaf

leave makes the conscience question, the *life* of grace. If there were any comfort in such a case, what needed *David*, having the *spirit*, beg to have his *Joy* restored? And what makes afflicted consciences in time of temptation call into question the truth of their fundamentall graces, but the want of their flame, of their *leave*: So that this gives no way at all to carnall securitie.

2. According to the second *Distinction*,

First, there are the infused habits of Faith, Hope, Love, these habits cannot be lost, and so in regard of these habits the *spirit* cannot be quencht.

Secondly, there is the act, use, and exercise of them: In that regard the *spirit* may be quenched: For though the habit of faith cannot be killed, yet the act, use, and exercise of it may be deaded, so as it may not for the present act and worke, and a man not use it. A man in his drunkenness loseth the use, but not the faculty of Reason. A man in his sleepe loseth the use, but not

not the faculty of his sense. Sinne and temptation may as much distemper the soule, as Wine and strong drinke may doe the braine.

3. For the measure and degree, in that regard the *spirit* may be quencht. A man may come to have a lesse degree of faith, hope, love, a lesse degree of joy and zeale. The degrees of these may be abated, and yet the things themselves remaine, *Apoc. 2. 4.* It is laid to the charge of the Angel of *Ephesus*, *That he had lost his first love*; he sayes not, he had lost his love, or all his love, but his first love, that degree of love he had at first; he had love still, but it was not so fervent as before, it was abated in the degree of it, and so the *spirit* was quenched in degree. So then, looke upon the habits of grace, and in regard of the habit, there is no *amission* of grace: Looke upon the act, and in regard of the act, there may bee an *intermission* of it: Looke upon the degree, and in regard of the degree, there may be a *remission*. A *remission* of degrees, an *intermission*

mission of acts, but no utter *amission* of habits, of fundamentall saving sanctifying grace. And thus having opened and cleared the Text, come wee now to some observations.

And here first begin with the metaphor, *Quench not the spirit*. And out of it learne

The nature of the Spirit of God, and spirit of grace. That the spirit of God is of the nature of fire: so much the word *quench* implies, for nothing is properly quenched but fire; *Quench not the spirit*, is as much as quench not the fire of the spirit. The Spirit of God then is of the nature of fire, *Mat. 3. 11. He shall baptize you with the Holy Ghost, and with fire*, that is, with the Holy Spirit which is as fire, *Mar. 9. 49. Every man shall be salted with fire*: what fire? As the fire of afflictions, and the the fire of the word, so the fire of the spirit, *Act. 2. 3, 4. There appeared to them cloven tongues with fire, and they were all filled with the Holy Ghost*. Sometimes the Spirit is compared to water, *Isa. 44. 3. And sometimes againe to fire.*

As

As the Word of God is a fire, *Fer. 23.*
Is not my Word a fire? so is his Spirit a
 fire. Is not my Spirit a fire? And the
 Spirit is compared to fire in these re-
 gards.

1. First, Fire, it gives *light*: And
 therefore in the want of the light of
 the Sunne, we make use of fire to af-
 ford us light for doing our workes.
 The Sunne was not created till the
 fourth day, and yet there was light all
 the three first dayes, which some con-
 ceive to have beene from the element
 of fire under the sphere of the Moone,
 which gave light unto the world. So
Exod. 13. 21. They had a pillar of fire by
night to give them light: Fire and light
 goe together. So is it with the Spirit
 of God. It is a Spirit of light, *Ephes.*
1. 17, 18. All spirituall illumination
 comes from this fire. Gods Spirit is
 an inlightning spirit, *1 Cor. 2. 14.* *The*
naturall man perceiveth not the things of
God; neither can he, because they be spi-
ritually discerned; viz. by the light of
the Spirit, which Spirit a naturall man
wanting, hee is in the darke for the

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want of light that should shew unto him divine truths. The Spirit of God is fire that brings light with it, where-soever Gods Spirit comes there comes light.

2. Secondly, fire as it gives light, so it also gives *heate*; fire and heate are inseparable: when our bodies are pinched with cold in the winter, coming to the fire wee are warmed and heated; fire warmes and heates that which is cold, and by the heat of it thawes and melts that which is frozen. Thus is it with the Spirit of God, it is an heating warming Spirit, it warmes and heates the affections, our hearts that are frozen and cold in prayer, hearing, it heates and warmes them, it melts and enlarges them. It kindles both affections of love, zeale, Joy. The Spirit of God will make a mans heart burne within, in the hearing of the Word, *Luke 24. Did not our hearts burne within us when he opened the Scriptures?* It will make a mans heart glow and flame in prayer, it will melt a mans heart, and make it drop at a mans eyes,

as Ice thawes and drops against the fire.

3. Thirdly, Fire as it heates and warmes, so it also *burnes and consumes* what ever combustible matter it lights and layes hold upon : It feedes upon combustible matter, and leaves not till it have brought it into ashes. *Prov. 30. 16.* Fire is one of the *four things that never sayes it is enough.* A little sparke of fire burnes downe and consumes whole houses and Townes. It is ever in action, and eating up and consuming what it lights upon. So is it with the Spirit of God and the graces of it : When the Spirit of God comes once into a mans heart, looke what combustible matter it findes there, it consumes and eates it up : it will consume and burne up our lusts and corruptions. It will doe with the body of sinne, as the King of *Moab* did with the King of *Edom*, *Am. 2. 1.* He burnt the bones of the King of *Edom* into lyme ; as the Papists did with Gods servants in Queen *Maries* dayes, burnes the body thereof into ashes. It is like the fire that

came downe from Heaven at the first sacrifice in the Tabernacle, that turned the sacrifices into ashes. Like the fire that came downe upon *Elias* sacrifice, it burnt not onely the Sacrifice, but licked up all the water in the ditch about the Alter. The Spirit of God when it is kindled in a mans heart, it makes sore worke amongst a mans corruptions. It eates and lickes them up strangely. A man may see there hath beene fire by the cinders and ashes.

4. Fourthly, Fire is a purging, purifying, refining element: It purges water of the scum, it separates drosse & baggage from the metals. And as there is a naturall purifying property in fire, so there was a ceremoniall purification by fire, *Numb.* 31. 23. Thus is it with the Spirit of Grace. And that which is said of prayer is true of the Spirit, *Malach.* 3. 2, 3. For prayer purifies by his spirit, therefore faith is said to purifie the heart, *Act.* 9. and hope is said to purge, 1 *John* 3. Gods Spirit is a purging, purifying fire, that fetches drosse

drosse and scum out of a mans soule
The fire of the Spirit, this is the true
Purgatory fire, and the Purgatory fire
that every one must passe, that ever
meanes to come to heaven.

By all this may men try them-
selves, whether they have the Spirit
of God in them or not. *If any man have
not the Spirit of prayer, the same is none
of his, Rom. 8.* Therefore it concernes
us as much to know whether we have
the Spirit, as to know whether we be
Christs. If men have the *spirit* of grace
in them, their understandings are en-
lightned, they have a pillar of fire that
lights them in their way to *Canaan*. Is
the *spirit* in them, they have their
hearts warmed and heated in holy du-
ties of prayer, &c. enlarged hearts
in ordinances. They have their lusts
consumed, turned into ashes, they have
their scum and drosse of earthlinesse,
covetousnesse purged out. If thus, it is
a signe of these effects of fire that they
have the Spirit of God. But these
things shew that men are generally
fleshy, not having the Spirit, *Jude 19.*

The quenching, and not

If thou have Gods Spirit in thee, how is it thou hast no more light of knowledge in thee. Thou art in the darke therefore no fire in thee, for then would there be light in thee. How cold, and formall, and frozen is thine heart at Prayer, Sermon, Sacrament : Certainly, if there were fire in thee, there would be heate in thee also; no heate, therefore no fire. All thy lusts and the body of sinne is untouch'd, unhurt, thy lusts as strong, thy corruptions as potent as ever. Alas, it may be said of thee, as of the three children, *Dan. 3.* when they came out of the fiery furnace, *not an haire of their head was singed, not the smell of fire upon their garments.* Just so with thee. Alas, what dost thou talke of having the Spirit of God in thee; See *Prov. 6. 27, 28.* *Can a man take fire in his bosome, and his clothes not be burnt? Can one goe upon hot coales, and his feet not be burnt?*

So in this case. It were impossible but if this fire were in thee but thy corruptions should be burnt and consumed. And what purity of heart or
life

life is wrought in thee? The drosse and scum of thine oaths, thy rotten speech is still in thy mouth, the drosse of the world is still in thine hands. By this it appears that men doe but vainely boast of having the *Spirit of Grace* in their hearts, when they have neither light in their hands, nor heat in their hearts, nor mortification and holinesse in their lives. Their fire is a fire without light, blinde darke fire; a fire without heat, cold fire, a fire that doth not burne, that doth not flame; It is but false fire, it is but a painted fire. It is a signe Gods Spirit, and that fire from heaven is not come downe into their hearts.

Now to come to the maine point of the Text: The lesson it teaches is, *that it must be the speciall care of a Christian, that Gods Spirit and the graces thereof be not quenched nor damped in him.* The Spirit of God is of a fiery nature, and is as fire in a man. Now a mans care must be to keepe this fire alwayes burning and flaming, and to take heed that he doe nothing that may extinguish,

and put out either the flame or the fire, either the light or the heat of it. It is a rule in the exposition of the Commandements, that alwayes the negative includes the contrary affirmative; as when we are forbidden to kill, wee are also by all meanes commanded to preserve our neighbors life: So here when we are forbidden to quench the spirit, we are not onely forbidden the quenching, but we are commanded withall to kindle and keepe it alive, to keepe it flaming and burning in us. This negative comprehends that affirmative, *2 Tim. 1. 6.* stirre up the grace of God in the. He puts him in minde *Αναζαπτειν*, to blow up, and to kindle and keepe alive the grace of God in him. It must be with the Spirit of God and the fire of it, as it was with the Lamps of the Sanctuary, *Ex. 27. 20.* they shall bring oyle for the light to cause the Lampe to burne alwayes. It must alwayes be kept burning. This fire must not sometime be burning, and sometimes out, but a mā must have a care to keep it burning alwayes. See what the

the Canon was for the fire on the Altar, *Levit. 6. 12. 13.* And the Jewes say, that he that quenched the fire of the Altar, was to be beaten; yea, though he quenched but one coale; yea, if he quenched but one coale that was downe from upon the Altar, yet hee was to be beaten. Thus should it bee with us in our care for preserving the fire of the Spirit in our hearts alive. This fire should be alwayes burning, it should not be put out; and men should have a care, that not one coale of it, no not one sparke of it should be quencht: It should burne, and never bee put out, *Quench not the spirit.* Quench not the flame, the coales, the sparkes.

That which is the good hufwifes commendation in one kinde, *Prov. 31. 18. that her candle goes not out by night,* should in this kinde be the praise of a Christian, that his fire and candle goe not out, but are ever kept burning, *Luc. 12. 35. let the lights be burning:* The participle notes the continuance, that is, alwayes burning. We know who they

they were that said, Give us of your oyle, for our Lampes are quenched : they were none of the wisest, *Matth.* 25.8. The foolish Virgins said unto the wise, &c. They bee foolish Virgins that suffer their Lampes to quench : The wise Virgins slept, but yet their Lampes were burning : But the foolish Virgins they had their eyes and their Lampes out. And wee see that *Hezekiah* reckons this amongst other transgressions of their fathers, *2 Chron.* 29.6, 7. Our Fathers have trespassed, and have done that which is evill in the sight of the Lord. And what was that trespasse, and what was one evill they had done in the eyes of the Lord ? *They have put out (or quenched) the Lampes.* To quench the Lampes of the Temple was a trespasse, and a thing evill in the eyes of the Lord. And so is it no lesse a trespasse, a thing no lesse evill in the eyes of the Lord to quench this Lamp, and to put out this fire of our Spirit.

Now for the further prosecution of this point consider 3. things.

1. First,

1. First, *The meanes and wayes to keep it from quenching, to keepe it kindled, burning and flaming in our hearts.*

2. Secondly, *The things that doe quench it, which must be avoided.*

3. Thirdly, *The danger of quenching the Spirit, that may make us afraid to quench it.*

1. First, *The meanes to keepe us from quenching, and to kindle and keepe it alive and burning in us, are these:*

I. First, to be carefull and watchfull not to quench it, but to cherish it in the first motions thereof. Quench not the Spirit. Quench not the first motions thereof. Quench not the spirit; that is, foster, cherish, and make much of the first motions of the Spirit. In the first creation, *Gen. 1. 2.* it is said the Spirit of God moved upon the face of the water, or was moving. *Incubabat aquis, sayes Junius, viz.* as Birds upon their egges, or young. They sit and are moving upon them to hatch them and bring them forth; and when they are hatched, they still sit and move upon them to cherish, and sustaine

sustaine them with their heate and warmth, till they bring them to perfection. So the Spirit of God did sit or move upon that face of the deepe, by his motion or incubation, to hatch and bring forth out of that vast masse the severall kinds of creatures, he by an effectuall and comfortable motion cherished that matter, till he brought forth the severall creatures, till hee hatcht them and brought them to perfection. Now looke as the Spirit in the creation moved upon the waters, just in the same manner the Spirit moves in mens hearts, that by the gracious motions of his Spirit, hee may hatch and bring forth graces, and good workes in us, and may bring them to perfection. The same word is used of God againe, *Deut. 32. 11. As the Eagle flutters over her young, so the Lord alone, &c.* The Lord as an Eagle over her young, flutter'd over his people, or moves, *As the Eagle stirres up her nest, that is, her young ones.* The Eagle, shee stirres up her young ones, and rowles them up with her cry, and not onely
sits

sits upon them, but flutters over them with her wings to awaken them : So did God stirre up *Israel* to goe out of the land of *Egypt*, *Ezek.* 20. 5, 6, 7. So that before God brought them out of *Egypt*, he first stirred them up to be gone ; He said unto them, Cast away every man his abomination. Now how did God stirre them up ? Not onely by *Moses* and *Aaron* in their Ministry, but by the gracious motions and sollicitations of his *Spirit* ; and those motions by which hee stirred them up and called upon them to bee gone, and to cast away their abominations, those were the Eagles stirrings of her nest ; these were the Eagles flutterings with her wings : As the Eagle stirres up her nest ; how stirres she up her nest, her young ones ? She rowses them by her cry : So the Spirit rowses, excites, and stirres up men by his voyce in the motions thereof : And therefore those motions are called a voyce, though not a voyce audible to the bodily eare, yet audible and sensible to the soule, *Isa.* 30. 20. *Thine eares*

eares shall heare a word behind thee. Behind thee, as Iohn, Apoc. 1. 10. I heard a voyce behind me, not before me, as implying that the Spirit of God comes and calls upon us being secure, passing by, and not regarding those things it calls for. It is a voyce that many times comes all on a sudden, Cant. 2.8. The voyce of my Beloved, behold hee comes. It is a secret whispering voyce, breathing holy motions into our hearts, stirring us up to some good: But yet it is a pressing voyce, that followes a man, and presses him close to what it calls for, Act. 18. 5. Paul was pressed in spirit, and testified, &c. The Spirit of God moved him, and stirred up his spirit, and forcibly and strongly moved him, so as his spirit was pressed to doe: All this was, that he had strong and vehement motions from Gods Spirit to doe that which he did. Now then, when we have such motions, such breathings; stirrings, flutterings, then should our care be not to quench these, but to cherish, kindle, and uphold these motions. The Spirit

rit of God is fire, the motions of the spirit, are the sparkes of this fire; now our care should be not to *quench* these sparkes, not to let them goe out, but to kindle and cherish them unto a great fire, unto flame. It is said of Christ, *That he will not quench the smoking flaxe.* That if there be in a mans heart but a small sparke of grace, so small that it burnes not, but onely makes a little smoake, and a poore smother, yet he will not quench it, but he will make much of it, cherish and foster it till it kindle and grow to a great fire: So should it be with us, when the Spirit of God injects and casts into our hearts but the sparkes of fire in the gracious motions thereof, quench not those sparkes, cherish and kindle those sparkes, keepe them from *quenching* and dying, and going out.

Now for the doing of these two things are required: First, have a care to take notice of the motions of the *Spirit*, watch where hee moves and stirres, that a good motion may no sooner stirre in thine heart, but
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thou maist presently be able to say, This is Gods Spirit, these be the flutterings of the Eagles wings, this good motion is from Gods Spirit. Thus doth the Church, *Cant. 2. 8.* whilst she is in that holy discourse, she findes a good motion stirring, and abruptly she breakes off, and sayes, *The voyce of my welbeloved.* Now Christ speakes by the good motions of his Spirit. Excellent is that, *Apoc. 1. 10. I heard a voyce behind me,* and vers. 12. *And I turned to see the voyce that spake with me.* The *voyce* was behinde him at his backe; now when he heares the *voyce* behinde him, he does not goe on, and never minde, and not vouchsafe once to looke backe and to heed it, but hee turnes him about to see the *voyce* that spake with him, to take more speciall notice of what was said: So when we heare that voyce of the Spirit in the motions of it, and heare it behinde us, we should not goe on negligently and carelessly, and leave and cast it behinde our backes, but turne about to see the *voyce*, take speciall and serious notice of

of it. Doe as the people did at the poole of *Bethesda*, they sate watching for the mooving of the waters by the Angel, that the waters could no sooner move, but presently they saw it, observed it, rooke notice of it, and all cryed out the Angel moves in the waters. So should we watch when at any time the spirit of God moves in our hearts, and take speciall notice of it; and say, now Gods spirit speaks to mee, this is the *voyce* of the spirit. That when a good motion stirres in our hearts, we might be able to say as *Jacob* upon his dreame, surely God is here, surely Gods spirit is here. This were a great meanes to kindle the spirit in us, and to make him continue his gracious counsells to us, as the contrary is a shrewd meanes to quench the spirit. If a man speake to us, and give us good counsell, and advise for our benefit, if we hearken and give eare to him, and take notice of what he sayes, then he will go on, and give us further information and direction; but if hee perceives that we regard him not, that

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we heare him with an oscitancy of spirit, and that wee are minding other matters, and are talking, and twatling with other idle persons that are by us, the man hath done, he wil not trouble him, hee will not lose his sweet words, he will haue the witt to hold his peace, and let him alone. Iust so here. If Gods spirit speakes to us and counsellis us in the holy motions thereof, if we will minde him, observe him, and give him audience, then will hee goe on and give us further counsell, and continue his directions to us.

Wee shall see 1 *Sam.* 3. that God called *Samuel* three times, and *Samuel* thought it had beene *Ely*, and doth not take notice of it that it was the Lord: And all that while that hee takes not notice of it to bee the Lord, all that while God is silent, sayes no more to him, communicates not his mind to him. But at the fourth call, when *Samuel* answers verse 10. *Speake Lord for thy servant beares*, then the Lord goes on, reveales his mind to him, & tells him all that in the verses following, and all that

that chapter 2. 27. *ad finem*, which is there set downe by way of Anticipation. So when the Spirit of God, calls and wee minde it, and note it, and say Lord I minde and marke that thou movest in my heart, and thou beginnest to speake to me, speake Lord, thy servant heareth thee and takes notice of thee, then the Spirit of God wil goe on, will continue his counsels, and will reveale his minde further to us. But if Gods Spirit stirre in his motions, and we are heedelesse, and supine, and regard him not, he will cease and breake off, & we may be long enough ere wee heare of him againe. *Apoc. 3. I stand at the doore and knocke.* Hee knockes in the motions of his *Spirit*, every motion of the *Spirit* is a *knock*, a rap at the doore of our hearts to have us open. Now wee see if one of us come to a mans doore, and we *knocke* once, twice, &c. and either they within doe not heare us, or if they doe, yet regard not our *knocking* (what care they *knock* let him) then we will away, and *knocke* no longer, when it may be we come upon an

errand that might be beneficiall to the family. So if the *raps* and *knockings* of the Spirit at the doores of our hearts be neglected, and disregarded, he will have done *knocking*, and *knocke* no longer, though hee knocke and come upon an errand for our owne good. The observation of the motions of the Spirit is an excellent *kindler*, and the neglect and discontinuance of them is a very dangerous *quencher* of the Spirit. As therefore wee would keepe the *Spirit* of God from quenching, as we would keep it alive, and burning in us, so have a care to take notice of, and to observe the first motions of it in our hearts.

Give present obedience to the Spiries motions.

2. Secondly, The motions of the *Spirit* observed, and notice taken of them, in the second place be carefull to give present obedience to them and to close with them, and to doe that thing for which the spirit of God moves and excites thee to Doe as they at *Bethesda*, they not onely watched when the Angel moved, but every one laboured to step in, and step in presently

ly into the waters, whilest the motion was on foot. So soone as the Spirit strikes these sparkes into our hearts to have our hearts as tinder to catch those sparkes, and to have them take fire in our hearts. Sparkes smitten into tinder, the tinder takes fire, and by it a candle is lighted, and so a greater fire. A little spark that lyes in the ashes, if it be let alone it soone dies and goes out; but if other small coales, or small sticks be layed to it, and it be gently and softly blown, it at length will kindle to a great fire. So deale with the *motions* of the spirit, suffer them not to dye in the ashes, but foster and cherish them till by little and little they grow from motions to actions, and from many Actions to an Habit. The motions of the spirit are the *knockings* and *rappings* at the doore of the heart, *I stand at the doore and rap*. Now when one raps at the doore, wee doe not onely take notice that one knockes, but wee command the doore to be opened, we are angry with our servants, if they goe not presently, and open the doore.

So that is it wee should doe when the *spirit knockes*, suffer him not to stand *knocking* too long, but make haste to open the doore and give him entrance.

The *motions* of the spirit are the *strivings* of the spirit, *Gen. 6. My spirit shall no longer strive with man.* He *strives* in them to bring us to some good, or to know some evill. Now when wee finde him *striving* with us, we should not *strive* against those motions, we should *strive* with our selves to let the spirit of God overcome us in his *strivings*: We should close with him and doe what hee calles for, and second his counsells by our obedience. Wee see Marriners at sea if the wind serves not, how they are looking at their top saile to see and watch when the wind turns, and blowes for them. And when the winde blowes from the point they desire, they presently take notice of it; Now say they the winde blowes faire, but yet that is not all: so soone as they see they have a faire gale of winde, they presently get

get every man to his tackling, and as fast as they can hoise up their sayles : So when the *Spirit* blowes in the *motions* of it, we should not onely take notice of the blasts and faire gales, but presently hoise up sayle, set upon that thing the motion calls for : Doe as God commands *David*, *1 Chron.* 14, 15. The motions of the Spirit are the sound of his goings the footsteps of his anointed *Psal.* 89. verse 51.

The *motions* of the Spirit sometimes are for *direction*, *Isa.* 30. 20. The Spirit sollicites a man to beleewe, to repent, to pray, to good duties; this is a good duty, doe it. Sometimes they are for correction and reproofe, *Jon.* 4. *Then said the Lord, Doeſt thou well to be angry ? Doeſt thou well to sweare ? Doeſt thou well to break the Sabbath ? Doeſt thou well to neglect prayer in thy family ? &c.* Now then, where motions are for *direction*, take that good way they point to; whē they are for correction, avoid that evill way they plucke from, thus hearken to them, and this will kindle and keep

alive the *Spirit* in thine heart. If I see a man will follow my counsels and reproofes, I will follow him with counsels and reproofes still; he encourages me to be forward to doe him that good office: So here, follow the motions of the *Spirit*, and the *Spirit* will delight to follow thee with good motions still.

I stand at the doore and knocke, if any will open: What then? I will come in to him, and sup with him, and he with me. As if he should say, if any will hearken to these *motions* of the *Spirit*, he shall have the sweet worke, and the sweet consolations of the *Spirit* in him; the *Spirit* shall come in, shall cheere and refresh him. He that will make much of these sparkes, shall have a comfortable fire kindled, at which hee shall warme and comfortably refresh himselfe. See how the cherishing of the *motions* of the *Spirit* keepes it from quenching, and causes it to flame, and burne. But on the contrary, when a man neglects the *knockes* of the *Spirit*, and yeelds not obedience to them, o-
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pens not the doore, that causes a sad quenching of the Spirit. See an example, *Cant. 5. 2. It is the voyce of my Beloved that knocks, saying, open to mee my sister.* There be the motions of the spirit of Christ : And she takes notice of them, therein she did aright. *It is the voyce of my beloved that knocks.* But she failed in the second thing, she doth not arise presently and open, but shee shuckes and shuffles, *vers. 3. and hath her put off, I have put off my coat, &c.* Well, what is the issue, *vers. 5. she arose to open to her beloved* after her heart smote her for not opening before. I but it was too late, for *vers. 6.* See, how for want of obedience to the motions of the spirit, she quenched the comforts and joy of the spirit : Therefore take heed of this, if we would save the spirit from quenching. Have a care of these two things : The neglect of these will quench the Spirit. It is with the Spirit of God as with the Spirit of Satan. It should be our care and endeavour to quench the spirit of the Devil, *Ephes. 6. 16. Wherewith ye shall*

be

How to
save the
Spirit from
quench-
ing.

be able to quench the fiery darts of the wicked. The darts of the Divell are fiery ones, we must looke to quench them. Now how may one quench the fiery darts of Satan? The onely way to quench them, is to quench them in the first motions, when the first motions come, minde them not, dis-regard them, slight them, yeeld no obedience to them, and then that fire of Hell will goe out and dye. Just so is the *spirit of grace* also quenched: Therefore the way to keepe it from *quenching*, is to cherish it in the first motions.

2. Second meanes to kindle and keepe alive this fire, and to keepe it from *quenching*, is to keep the graces and gifts of the *spirit* in action and exercise. The gifts and graces of the *spirit* kept in action and exercise, kindles and increases the fire of the *spirit* in us, it so keepes the flame from *quenching*, that it increases and blowes it up. It is as with our naturall spirits when a man sits still, and stirres not, walkes not, workes not, is not in action,

on, his naturall spirits damped, and hee growes lumpish, and livelesse: But let a man in such a case be in action, be in exercise, let him walke, or worke, and that raises, and recovers, and increases his spirits in him: So in this case, the setting *grace* on worke, the exercising of it, doth so keepe it from decaying and dying, as that it increases and addes to it. *Gal. 5. 25. If we live in the spirit, let us also walke in the spirit.* That's sure, that the *life of the spirit* is to be evidenced by the *workes of the spirit*, the *life of grace* by the *workes of grace*. And what if a man doe so? Then it may be said as truly, If we walke in the spirit, we shall also live in the spirit, and the spirit live in us. Walking in the *spirit*, acting and exercising the gifts and graces of it, will cause the *spirit* to live, and keepe it from *quenching* in the gifts and graces of it.

And this is that which *Paul* wishes *Timothy* to doe, *2 Tim. 1. 6. to stirre up the gift of God that was in him.* Hee speakes of his Ministeriall gifts. Now
how

how are they to bee stirred up, and to be kindled and increased? Amongst other wayes this is one, to be in action, in exercise of them, and not out of sloth, or out of feare, vers. 7. to let his gifts lye idle. Use legges, sayes our Proverbe, and have legges; and use gifts and graces, and have gifts and graces. Wee shall see it true in particulars.

The way
to keepe
the gifts
of the spi-
rit from
dying and
decaying.

1. First, for the gifts of the *Spirit* in knowledge and utterance. The way to keep them from dying and decaying, is to be in action in the exercise and communication of them. It heates, keepes them alive, and increases them. See *Dent. 4. 9. Take heed to thy selfe, &c.* as if he should say, Take heed of quenching the *Spirit*: When a man forgets that which God hath taught him, and knowledge of God departs from a mans heart, that's a flat *quenching* of the *spirit*. It is the putting out of the light of the fire of the *Spirit*. Take heed of that, sayes God: Well, but what course may be taken to keepe these gifts, to keepe a man from decaying

caying in his knowlege ? *Teach them thy sonnes , and thy sonnes sonnes.*

The exercising of those *gifts* in teaching others, should keepe alive their *gifts* in themselves. Hee that in that kinde endeavours to kindle Gods *Spirit* in others, doth at the same time, and in the same action kindle it in himselfe.

There be lippes, that *Salomon* calls, *Lippes of knowledge*, *Prov. 20. 15.* and he sayes, that *they are a precious Jewell.* Now a man if hee have such *lippes*, should be as carefull to keep them, as he would be to keepe a precious Jewell. How carefull is a man to keepe a precious Jewell, hee would not by any meanes lose such a Jewell : As carefull should a man be to keepe the *lippes* of knowledge. And what are lippes of knowledge ? when they are such as *Prov. 5. 2. that thy lippes may keepe knowledge.* Those *lippes* are lippes of knowledge, those *lippes* are a precious Jewell that keepe knowledge : Well, but how should a man come to have his lippes keepe knowledge ?

When

When he doth, as *Prov. 10. 21.* *The lippes of the righteous feede many.* When a man uses and exercises his gifts of knowledge, and communicates them to others, by feeding others with the knowledge he hath, his *feeding lippes* shall prove *keeping lippes*. Communication of knowledge and truth, is the preservation, and our keeping of it, and the keeping our selves from losing it.

It is in this as in that case, *Gen. 22. 16, 17.* *Because thou hast done this thing, and hast not with-held thy sonne, in blessing I will blesse thee, and in multiplying I will multiply thy seed :* So if men withhold not their *gifts*, but use and exercise them in instructing others, and reaching others, God will in blessing blesse our *gifts*, God will in multiplying multiply our *gifts*, and exceedingly increase them. The loaves did not multiply whilst they were in the basket, nor whilst they were whole, but when they were breaking and distributing; under the breaking and distribution it was they multiplied. *Gifts of know-*

knowledge are not spent in distributi-
on, but increase and multiply thereby.
It is true here w^{ch} *Salomon* speakes, *Pro.*
11. 24. 25. The scattering of knowledge
makes it increase, and watering others
with those waters, will but make way
for the more abundant watering of
himselfe.

The gifts that God gives men are
pounds he gives them. And hee gives
a pound to a man not to be put into his
purse, but to be put into the banke. He
gives men a pound with a command to
trade, *Luke 19. 12. Trade till I come.*
And what was the issue? *Lord, thy*
pound hath gained ten pounds. Lord thy
pound hath gained five pounds. Trading
therefore with the gifts of Gods spi-
rit, is the increasing of the gifts of the
spirit. On the contrary, the want of
exercise of gifts, the not imploying
them in communicating our knowledge
decayes them, & *quenches the Spirit.* In
the former parable wee finde some ser-
vants trading with their pounds, and
another servant layes up his pound in
a napkin. Now one would thinke
that

that this servant had tooke the onely sure course to have kept his pound. Trading we see often proves hazardous, and uncertaine, and many a man trades away his stocke, and loseth all hee hath by trading, but when a man ties his money up in a napkin & bindes it, he seemes to take a sure course for keeping of it. But yet not so in this trading in the gifts of the spirit. They that traded, gained more pounds, kept and increased their gifts, he that traded not, he lost his gifts, verse 24. *Take from him the pound. Hee hath quencht the Spirit*, he lost his gifts. And how comes he to lose them? because hee employed them not, because hee lapt his pound in a napkin. We see 2 King. 4. that the oyle ceased and stayd not, till for want of vessels the widdow powred not out. It is not powring out, but want of powring out that dries up the streames and fountaines of grace. *And the oyle stayed* saies the text, verse 6. When stayed the oyle? not when she was powring, but when shee stayed powring: shee first stayed
powring

powring, before the oyle stayed running. No man when a candle is light puts it under a bushell. The putting of a candle under a close bushell or any other close vessell may quench the light, and put out the candle which would have continued burning if it had beene set upon the table. The Mothers milke dries not up with drawing out her brest, and giving suck, but it dryes up with being kept up, with not giving suck, *quench not the spirit*. Fire is quencht not onely by water, but by want of vent. If fyre bee shut close up in an oven, or a still, it dies and goes out, but if it hath ayre and vent, then it lives and burnes. And what is it that more *quenches the spirit* in this kinde, then our not using and exercising of mens gifts. No man when he lights a candle puts it under a bed, or under a bushell. The spirit of God lights many a mans candle, gives him much light, hee hath a faire burning lampe, and yet the same things befall him that's threatned to him that curses Father and Mother, *Prov. 20. 20. His*

lampe or his candle *is put out in obscure darkenes.* His lamp go out, and then followes not only, darkenesse but obscure darkenesse. He not onely growes ignorant, but sottishly & grosely ignorant. But how come this candle & this lamp to bee quenched, and to bee put out in obscure darkenesse? Hee hath put it under a bed, or under a bushell, hee hath had more minde of his bed, and his bushell, of his ease and profits then of giving and communicating his light to others. *Sloth and coveteousnesse* have made him neglect the use and exercise of his gifts, and so the bed and the bushell have put out his lampe in obscure darkenesse, these put out their candle and make them goe out like the snuffe of the candle with a stinke, and an ill favour. A candle may bee put out though it be not blowne out, though water not cat cast into it, by the putting of an extinguisher over it. Negligence, and slothfulnesse in not exercising the gifts of the spirit is an extinguisher put upon the candle and flame of the spirit, that quenches and
puts

puts it out. *Zech. 11. 17. Woe to the Idole shepheards.* And who is the Idole shepherd ! *That leaves his flocke :* Therefore an Idol shepherd that doth not exercise his gifts with his flocke, hee is an Idle shepherd. And what is the woe that shall befall him ? *A sword upon his Arme, and upon his right eye.* Hee did not stretch out his arme all the day long to gather in his flocke, therefore his arme shall bee withered. He did not use his eye, would not bee a seer to instruct his people, therefore his right eye shall not be dimmed, but utterly darkened. The spirit should bee quenched in him. Hee had made himselfe an Idle shepherd, and therefore Gods makes him an Idoll shepherd. Of Idols it is said, *Psalme 115. Mouthes they have, and speake not, eyes they have and see not.* Hee made himselfe an Idoll, a mouth hee had and spake not, gifts he had and used them not, hee leaves his flocke ; and therefore God will make an Idoll of him too ; eyes he shall have and not see, his right eye shall be utterly darkened. He

leaves his flocke, and Gods gifts leave him : So dangerous a *quencher* of the *Spirit* is the not using of gifts, whether by Ministers or others.

2. Secondly, in the gift and grace of faith. The way to keepe faith in vigour, in life, to keepe it from quenching in the desire, to make it grow and increase, is to put faith to it, to keepe it in action, to keepe it in exercise, and to make it put forth it selfe in frequent acts. So long as faith is on the increasing hand, so long no feare of its quenching or decaying ; so long as faith is used and in exercise, so long it is on the increasing hand ; every new and fresh act of faith adds growth and increase to it : the use of faith increases faith ; and the more fresh acts of beleeving, the more the habit of beleeving is increased : Many acts strengthen and increase habits. Marke how that man speakes, *Mark. 9.* Christ tells him, if hee can beleeve, hee can heale his childe : Lord sayes he, *helpe my unbeliefe* ; as if hee should say, Lord I would faine beleeve,

leeve, I finde much unbelieve, helpe
 meto overcome it. I but first, sayes
 he, *Lord I beleeve, helpe my unbelieve.*
 That act of his in putting forth his
 faith to beleeve as he could, was the
 way to overcome his unbelieve, and
 to come to beleeve as he would. The
 way to have the faith we would have,
 is to use and set on worke the faith we
 already have. See *John* 1. 48, 49, 50,
 51. as if he should say, Since thou art
 so ready to beleeve upon so small a
 ground, therefore thou shalt see grea-
 ter things then these. Great matters
 shall be revealed unto thee, that shall
 set thy faith on worke in a great mea-
 sure. The way then to keepe faith in
 vigour and in life, is to set faith fre-
 quently on worke, and to have it rea-
 dy and forward to beleeve. Take the
 promises, and set them before thee,
 and put thy faith on worke upon them,
 and stirre up thine heart to beleeve
 them strive to act thy faith in belee-
 ving them, and this will keepe thy
 faith *lively* and *vigorous*. When faith
 is not exercised, and set, and kept to
 E 3 worke,

work, it breeds a spirituall torpor in our faith, and so quenches it, that when we may have most need of it, it can doe us no service nor comfort, *Lu. 24. O fooles and slow of heart to beleeve.* God would have men quicke and ready, forward to beleeve. Now when faith is not held to it, and kept in action, then is it slow and backward to doe that worke which God requires of it.

3. Thirdly, in the gift of prayer. The gift of prayer, when a man can powre out his heart to God, it is an excellent gift and grace of the *spirit*: And a man once having obtained that grace, should have a care to keepe it up, and increase it; and no better way to doe it then to be frequent in the exercise of it, and to be often in the worke. *Hezekiahs* phrase to *Isaiah*, is, that he should lift up a prayer, *Isa. 37.*

4. A man that would be good at lifting, must often use himselfe to lifting, and the oftner he lifts, the easilier hee lifts: Lift up a prayer sayes *Hezekiah*. *I lift up mine heart, or my soule, unto thee, sayes David.* A man that does

not

not use to lift heavy burdens, how hardly doth he lift? what adoe hath he to get up an heaue burden when he comes to it: But he that uses every day to be exercised in lifting, it is an easie thing to him, hee hath by his frequent use gotten a dexterity, an handinesse at the worke. To lift up a mans soule to God, to lift up a mans heart so high, as heaven is from the earth, is an hard matter. Oh how heaue a mans heart is by nature! and how hard to lift it up, to lift it up so high! If a man be not practised, and daily exercised in it, a man will as soone lift up a mil-stone, yea a mountaine, unto Heaven: But a man that is every day, and upon every occasion at the worke, he will finde the worke thereby facilitated, and will get up his heart with much readinesse. Prayer is *a running* to God. A man that is to *run*, must be in breath, have his winde at command. He that runs every day, is every day the fitter to run: yesterdaies running prepares for to day, to dayes running for to morrow: But put a man to run

that hath not done for many yeeres, he is so pursey, and so presently out of breath, that hee is faine presently to give out.

There is nothing so quenches the Spirit of prayer, as dis-use of the duty. *I cannot goe in these*, sayes *David*, for *I am not accustomed to them*: And so want of accustoming and exercising of themselves in prayer, makes men utterly to seeke in prayer, when their necessities are most urgent. Many at their death beds, and upon other urgent occasions, would faine pray, and alas, when they try to drive, they draw heavily, they want Charriot wheelles, they never wheeled their Charriots, nor oyled their Charriots. As therefore men would keepe up a Spirit of prayer, so let them be often and frequent in the exercise of it.

4. Fourthly, in the ability and power of giving God obedience: The more we obey God, the more able we shall bee to obey God; our ability to obedience is from the spirit, *Eze. 36. I will put my Spirit into you,*
and

and cause you to walke in my Statutes. When a man hath got some ability to walke in Gods Statutes, his care should be to maintaine and increase that ability. The way to doe that, is to set our ability on worke, and to exercise it: That will both keepe and increase in us a spirit of obedience, *Psal. 119. 55, 56. I have kept thy Law.* How came he by this ability? *This I had because I kept thy precepts.* A strange reason one would thinke, I kept it because I kept it: And yet a true reason, for every new act of obedience fits for a following act, and the use of spirituall strength increases spirituall strength, *Rom. 6. 19.* As in sinne, so in grace, *Mar. 4. 24.* Certainly, the not exercising, and putting forth of our ability and power of obedience, quenches the power we had, and so enfeeble it, that when we would at another time doe it, we cannot. *Samson* when his lockes were cut off, thought he would goe out and doe as at other times, but the Spirit was quenched, and the Lord was departed from him; and therefore

fore he could not doe as he had done at other times : So when God calls us to doe duties of obedience, and hath given us his Spirit, and some ability from it to doe such duties as we have formerly done ; and when God calls us to it, we will not put forth our ability hee hath given us, then wee *quench his Spirit* ; and when at another time we thinke to doe such duties, we cannot doe them, because by not exercising our ability we lose our ability. I kept not thy precepts, *This I had because I kept not thy precepts.*

3. Third meanes to kindle, and keep from quenching, is the use of those holy ordinances that God hath appointed for this end : They are these :

1. First, Hearing the Word, and attendance upon the Ministry thereof. They that would keepe alive, and increase the fire of the Spirit, must waite upon the Ministry of the Word : The Ministry of the Word is *fire, fuell and bellowes and all.* It is fire, *Ier. 23. Is not my word as a fire ?* As the Spirit is fire,

Hearing
the word
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fire, so the Word is fire, and one fire kindles another, *Pro. 26. 21.* As coales are to burning coales, &c. so the Word is coales to burning coales, these laid together make the fire greater: And the fire of the Word kindles the fire of the Spirit in our hearts, and when it is kindled, kindles it more, and makes it flame the more; *Did not our hearts burn within us? Luc. 24.* There was a fire kindled, and burning in their hearts. I but how came it to kindle, and when did it burn? *Did not our hearts burn within us, whilest he opened the scriptures unto us?* He kindled that fire in their hearts by the preaching of the Word: As *Jeremy* speaks of the Word in another case, *Ier. 20. 9. His Word was in mine heart as a burning fire shut up in my bones:* So it is true of the Word preached in the hearts of the godly, it is a burning fire in their hearts that kindles in them the fire of the Spirit. There is no grace of God that is not wrought and increased in the hearts of Gods people, by the Ministry of the Word. The Holy Ghost falls

fallles downe from heaven upon men in the Ministry of the word. *Acts* 10. 44. It is said of the Manna. *Numbers* 11. 9. *that it fell with the dew in the night.* My doctrine saies *Moses*, shall drop as the raine, and my speech distill as the dew. The Ministry of the word is a dew that distills from heaven Now in the dew of the word, and with it, this Manna, Christ and his Spirit falls downe from heaven, according to that, *1 Pet.* 1. 22. by them that preached the Gospell unto you with the Holy Ghost sent downe from heaven. See then that Manna came downe from heaven in the dewes of the Ministry of the Gospell. So much doth *Pauls* question to the *Galathians* implie. *Gal.* 3. 2. *This onely would I learne of you, Received ye the Spirit by the workes of the Law, or by the hearing of faith;* therefore by hearing the doctrine of faith preached in the Gospell the spirit is received, not onely for the beginning, but for the increase and continuance of it. The Ministry of the word, that is the fire that kindles this fire in our hearts.

It

It is also the fewell that feedes this fire. The Lamps of the Temple must burne alwaies, *Exod. 27. 20.* But then there must be somewhat to feede, and maintaine it burning: therefore see what is commanded. *Command the children of Israel to bring their pure oyle olive to cause the Lampe to burne alwaies.* There must bee oyle to feede the fire, and to cause it to burne. The word is the oyle olive that causes the Lampe of the Spirit to burne alwaies, that feedes and maintaines it that it quench not. The fire upon the Altar must ever burne, and not bee put out, *Levit. 6. 12, 13.* but verse 12. middle *And the Priest shall burne wood on it every morning.* There must bee a care had that there should bee fuell to keepe the fire burning, *Prov. 29. 26. where no wood is* (though there be no water) *the fire goes out,* but verse 21. *wood kindles fire.* As coales are to burning coales, and wood to fire, so is a contentious man to kindle strife, so is the word to kindle the spirit and to keepe it from Quenching. The word is the wood
and

and the fuell that keeps the Spirit from quenching. Therefore marke here the Apostle having said, *quench not the spirit*, they might happily aske what must wee doe that wee may not *quench the Spirit* : see what the next words are, *Despise not prophesying*, the preaching of the word, as if he should say, the way not to quench the spirit but to kindle it, and to keepe it alive in you is to make much of, and to attend upon the Ministry of the word. If once you despise and fligt that, ye wil quickly *quench the Spirit*. And to the same purpose is that, *Isa. 30. 20, 31. Thine eyes shall see thy teachers, and thine eares shall heare a voyce behind thee saying, &c.* The way then to have our eares open to heare the words behinde us, is to have our eyes open to see our teachers before us. If our eyes see not our teachers, we cannot expect wee should heare the voyce behind us. The way to have the spirit follow, us with his motions, and worke of grace, is for us to follow the word. The hearing of the word then is a speciall meanes to cherish

cherish the spirit of grace in our hearts. It is the oyle, and the wood that keeps this fire burning.

It is also the *bellows* that blowes and stirres up this fire in our hearts. When a man would kindle a fire hee takes the bellows, and by their helpe hee makes the fire burne with a great flame, and heate, that before burnt little or nothing. When a fire is quencht, and is almost out, the *bellows* will quickly raise the flame againe. The ministry of the word is the *bellows* that blowes up and kindles the fire of the *Spirit* in us and makes it flame. *Ier. 6. 29.* All the preaching of the Prophets is in vaine, it will not prevaile with them: Therefore when the word is preached, then the *Bellows blowes* to kindle the fire. Now when there is fire, and fuell, and bellows blowing, there is no danger of the fyre going out, there is no question but that the fire will burne and be kept alive. And the ministry of the word being *fire, fuell, and bellows*, it must needs bee a speciall meanes to keepe the Spirit from

from quenching, to kindle and keepe it alive in us. And therefore such as would take heede of quenching, as would kindle and preserve this fire burning, they must come to this fire, and catch fire at it, must lay on this wood, must come under the blast of these bellowes: that is, they must come to, and attend upon the ministry of the word. And what is it that more and sooner quenches the Spirit then the want, and neglect of the ministry of the word. Many that have had faire lamps blazing, faire fires burning, yet it comes to passe that it may be said of them, as *Isa. 43. 17. They are extinct, they are quenched as towne.* When wood burnes, & after quenches yet for some good time after there remaine some coales, and some fire still, but when burning towne quenches it leaves no fire or heate at all, it goes suddenly quite out. So many, not onely quench in degree, but quench altogether, *quench as towne.* Quench so as God in another sense threatens to quench the wicked, *Iob 18. 5. 6. Their light*

Light is quenched, and the sparke of their fire doth not shine. So quenched, that all sparkes of goodnes are quenched in them. Now whence came this mischief, and where began this evil? let it be considered if it had not its first rise from the neglect of the ministry. The taking away and the losse of the ministry must needs bee a great cause of *Quenching the Spirit* in mens hearts. When the lampes in the Temple are quencht. 2 Cron. 29. 7. the lampe of the spirit must needs quench in mens hearts. Heb. 30. 20. 21. *Thy teachers shall not be removed any more into any corner, but thine eyes, &c. and thine eares, &c.* Therefore when teachers are removed into corners, then no voyce of the Spirit is to bee heard, then the *spirit is quenched*. As the quenching of the spirit is the cause sometimes of the quenching the fire of the word, Apoc. 2. *Thou hast left thy first love, I will remove the candlestick. Thou hast left thy love.* There is *quenching of the spirit. I will remove the candlestick,* there is the *quenching of the light of*

the Gospel. Thou hast quenched the fire of thy zeale; I will quench the fire of the Gospel, I will remove the candle-sticke and quench and put out the candle, the striving and burning light of the Ministry. So also the quenching of the candle and light of the Ministry is infallibly a cause of quenching the spirit in mens hearts. When once Preaching is taken frō men, there must needs be a decay and a languishing of grace: without wood the fire must needs goe out. The want or losse of the meanes is a *quenching*. But now when men shall voluntarily of themselves through negligence, and disrespect of the meanes, slight them, this is a farre more dangerous cause of quenching the spirit: for then there is a double cause of quenching. First, The want of fuell, the withdrawing of the wood. And Secondly, Gods Justice, who when hee sees men begin to neglect and shift the meanes, hee will in his wrath smite them with the losse of those gifts and graces they had. As ever therefore thou wouldest keepe the

the Spirit from *quenching*, as ever thou wouldest *kindle it*, and *keepe it flaming and burning*, so diligently and conscientiously attend upon the Ministry of the Word.

2. Communion of Saints, and the exercise of the duties of that Communion in mutuall exhortation, mutuall provocation to love, and good workes, mutuall quickning, and exciting each other unto good.

This is a speciall meanes to keepe the Spirit from *quenching*, to keep the *spirit burning and flaming*, and to increase the gifts and graces of the Spirit in us. As of contentious men, so is it true of gracious men, and godly men in this sense, *Prov. 26. 21. As coales are to burning coales, and wood to fire*: so is a godly and gracious man to *kindle the spirit*. Coales laid to burning coales doe mutually communicate heate each to other, and make each others heate the greater. A few stickes laid on the fire, and that lye asunder too, they make but a poore fire, it gives but little heate; but when a

Communion of Saints a meanes to keep the Spirit from quenching

good company of stickes are laid on together, and laid on close, then the fire burnes to the purpose. Wee see that smal stickes will kindle great ones. In blowing of the fire, the smaller wood takes fire first, and that being fired, it fires the greater wood. Many times men that have greater measures of gifts and knowledge, may want heat and be short in their fervour and zeale, and they by their communion with Christians of meaner ranke, and meaner gifts than themselves, may bee warmed, and heated, and have the fire of love and zeale kindled in them. We see that greene wood will hardly burn alone; lay that on the fire alone, and what a deale of blowing and stirring must there be ere it will take fire; and if it doe take fire, it will hardly burne any longer than it is blowne, and but poorly then neither: But now lay green wood on the fire with dry wood, and the dry wood not onely burnes it selfe, but sets the greene wood on fire also, and makes it burne to the purpose. Some mens hearts are exceeding
dead

dead and cold, and it may be they use all private helps by themselves, and blow what they can, but their solitary indeavours will not doe it. If once they doe but joyne themselves in society with such as are godly, and hold communion with them, that will get heate into their hearts, and those burning coales will set them on fire.

A live cole thrown out of the fire dies and quenches presently : A dead cole cast into the fire amongst coales that are alive, presently is on fire : And this very thing *Salomon* intends, *Eccl. 4. 11. If two ly together, then they have heat.* There is a mutuall contribution and communication of heate from each to other : One gives heate to another, and one receives heate from another, each are the better and the warmer by the others society. But how can one be warme alone ? especially if hee be naturally cold, and withall, the weather and the time be cold. A man that is then alone must needs be cold. Wee see when *David* grew old, his naturall heate abated, and decayed, and hee

Alter calidus, alter frigidus. ? Calidus frigidum accendat, & qui parum ardet, opret augmen- ru. Aug. de divino serm. ser. 87.

grew cold withall, 1 *Reg.* 1. 1. And they used meanes to make him hot, they covered him with clothes, but yet he gat no heate, clothes must bee first heated from a principle of heate in the body, before they can heat and warme the body. But *vers.* 2. 3. *Abishag* lying in *Dauids* bosome, hee gat heate and warmth. Cloathes were dead cherishers, they could not warm *David*; but *Abishag* having naturall and living heat, this helpt *David* to warmth: So here, if men doe use meanes in private by themselves, and have not exercise, nor communion with others, all meanes so used will be but covering with clothes, by which wee shall neither get, nor keepe heate. Holy conference a duty of this communion: It kiudles and stirres up the spirit, it refreshes, it cheeres the spirit in us, *Ephes.* 4. 29. 30. Corrupt communication grieves him: And whatsoever grieves doth quench the Spirit. Now as evill speech and communication grieves and quenches, so holy speech and conference it cheeres, and so

so kindles the Spirit in us. But if a man have communion with such as have spirituall life in them, the fire of the Spirit in them, the *vigour* and *warmth* of Grace in them, have society with them in prayer, conference, mutuall excitations unto God, this will be an excellent meanes to keepe our heate from *cooling* and *quenching*, yea to increase and adde to it. Me thinks there is somewhat in that, *Act. 2.* If wee consider when the Holy Ghost came upon them, and that there were cloven tongues of fire upon them. And when was it? *vers. 1.* they were all with one accord in one place, met together in an holy communion, and about duties of holy communion. And then followed that *vers. 2, 3, 4.*

How much mutuall communion of Saints quickens the *life of Grace*, and the *heate* of it, we may see in one particular, 2 *John 12.* *That our joy may be full.* An Apostles graces furthered, and quickned by the graces of a woman. When such Grandies in grace

have benefit by communion of Saints, how much more may they whose measures are lesse ! It is certaine, that the neglect of this communion and the duties of it, is a great *quencher* of the *Spirit*. When men fall off by Apostacie, that is a *quenching* of the *Spirit*. The highest degree of quenching the Spirit, is in the great sinne against the Holy Ghost. And it is a cleere case that the letting fall of this communion, and the neglect of that, is one of the first steps to Apostacie, and the sinne against the Holy Ghost, *Heb.* 10. 23, 24, 25, 26. By which he implyes that as a speciall meanes to keep men from such a quenching of the Spirit, as makes way to the sinne against the Holy Ghost, is to uphold the practise of the duties of the communion of Saints : so a speciall cause of such quenching as makes way unto that sinne, is the *neglect* and *throwing* up of the practise of the duties of the communion of Saints.

3. Thirdly, the duty of meditation. Though there be wood and fire, yet

yet if they be not laid one to another, there will be no *flame* nor *beate*, but when they are laid and applyed each to other, that *kindles and makes the fire burne*, especially when the fire is blowne upon the wood being laid on. Meditation layes wood and fire together, it blowes the fire also, and raises the flame. All the prodigall sonnes graces began at this, *I will arise*, said hee; (he said it in his heart, in his thoughts, in his meditations) *and goe to my Father*: He was in serious meditation, what a great man his Father was, what an excellent house he kept, what a miserable case he himselfe was in; and this meditation *quickned* his heart to this, *I will arise and goe to my Father*: So mens bethinking themselves is made an excellent helpe unto repentance, 1 Reg. 8. 47. That is when men seriously use to meditate, and use to thinke with themselves what they have done, how God is offended with them, how great their misery is, where remedy is to be had, &c. This is an excellent helpe to make way for the Spirit

the spirit of repentance. It is a great measure of grace the godly man attaines to, *Psal. 1. 3.* But marke what is a great meanes conducing to these measures of grace, and the spirit, verse 2. *To bee spiritually minded is life, Rom. 8. 6.* This is in one sense to be spiritually minded, when the mind is imployed in spirituall meditations, and this is life also in this sense, in that it breedes and maintaines the life of grace and the spirit in us. The want and neglect of this duty, doth exceedingly *chill*, and *coole*, and *danger* the *graces* of the *Spirit* in us, therefore as we would not *quench*, but *keepe alive* the *graces* of God in us, so exercise we our hearts often in the duty of meditation.

Prayer a
meanes to
keepe the
spirit from
quenching

4. Fourthly, the duty of prayer. It is a speciall meanes to keepe the *Spirit* from *quenching*, ye to cause the spirit to kindle and increase in us, to bee frequent, and feruent in prayer. It is that by which we get the *Spirit encreased* in us, *Luke 11. 17.* *how much more shall your heavenly Father give the holy Spirit*

Spirit to them that aske him? which is not to bee understood so much of the first infusion and gift of the Spirit, as of the increases of the graces of this Spirit. For a man (to speake properly) cannot pray till he have the *Spirit*, and then when a man hath the *Spirit*, and sets that Spirit on worke in the duty of prayer, then the spirit which was given before, is given in a larger measure, in greater abundance in the graces thereof. The Apostles had the spirit of God in them before Christs death, and after his resurrection, *Iohn 20. he breathed upon them and sayd, Receive ye the Holy Ghost.* And yet after this it is said that they were filled with the Holy Ghost: that is, at that time the Holy Ghost came upon them afresh. But when was it that they were afresh filled with the Holy Ghost? Prayer brought downe a fulnesse of the *Spirit*. That speech *Cant. 4. 16.* is conceived to bee the speech of Christ, as if he should say, oh my spirit blow upon the hearts of my people, that their graces may abound in them,
and

and increafe in them, worke abundance of grace in them. It is fure, that the spirit of God must blow upon the garden before the *spices* thereof can flow out, before the *graces* can *increase* and *abound*. But yet there must bee somewhat done before the North winde doth awake, and this South winde blowes. Not only the voyce of Christ must stirre up, and raise this winde, but the voyce of prayer on our parts must raise the winde. *The spirit blowes where it lists*, but yet there is a way to raise this winde so to blow, that spices may flow out. Then when we are *frequent* and *earnest* in prayer, then when our *hearts are enlarged in prayer*, then Christ stirres up his *spirit to blow*, then hee raises that winde to make the *spices flow out*. If *spices flow* not out, if *graces abound* not, it is because the *North and South winde blowes not*. If they blow not, it is because Christ stirres not, nor awakens them. As hee rebuked the windes, and they were still, *Mar. 4.* so when hee commandes these windes, they blowe. And if Christ *awake* not this
this

this *wind*, it is because wee awake not *him* by prayer : when they awakened him *Mar. 4.* hee stilled those windes, and when we awaken him, hee will Awaken, and stirre up this winde to *blow* so, as the sweet spices of his graces may *flow* out. All rises to this, that the more wee have our hearts enlarged in prayer, the more will the Lord enlarge his hands in the graces of the *Spirit*. *Open thy mouth wide, and I will fill it, Psal. 81. 10.* The *wide* mouth proves the *full* mouth, the *wider* the *fuller*. The more our hearts and desires are enlarged in prayer, the fuller of the graces of the spirit shall our hearts bee. Prayer will helpe us to every grace, and cause every grace to increase in us. It will helpe us to a spirit of knowledge, and understanding, *Dan. 9. 21. 22. Iohn 16. 25, 26.* It helpe to a spirit of Repentance, and godly sorrow *Zech. 12. 10, 11.* They should powre out their soules in mourning for their sinnes. There should be a great mourning, great measures of the *grace* of the *spirit* : but how should they come to
such

such measures of the *spirit of Repentance*! *I will powre upon them the spirit of grace and supplication.* Hee would powre a spirit of prayer upon them, and then should that spirit kindle and increase the spirit of Repentance. It is that which helps to spirituall wisdom, *James* 1. 5. and to the increase of faith. The Apostles *Luke* 17. tooke a right way for the increase of faith, whilest they prayed, *Lord increase our faith.* It was wee saw before a great meanes of kindling, and keeping the *spirit from quenching*, to keepe the graces of the spirit in action. Now prayer that keepes grace in action, it sets the graces of the *spirit* on worke, exerciseth them, and so keepes them in *vigour*. It sets faith on worke, love on worke, humility on worke, hope on worke, and so keepes and increases life in them all. As therefore wee would keepe the *spirit* from *quenching*, as wee would keepe it alive, and increase it, so we must be frequent & diligent, & fervent in the duty of prayer: grace cānot abate, nor decay, or dye, so long as we keepe

keepe alive a spirit of prayer. The neglecting and letting fall this duty, hath beene it, that hath quenched many a mans graces, that lets them dye and come to nothing: lay the seventeenth and the nineteenth verses together; *Pray without ceasing, Quench not the Spirit.* As the way to pray without ceasing, is not to *quench the spirit*, so the way not to *quench the spirit*, is to pray without ceasing: As when the *spirit ceases burning*, men cease praying; so when men cease praying, the *spirit ceases burning*.

2. Point. *Such things as quench the Spirit, wee must be carefull to avoide. And they are these.*

1. First, Sinne in generall, the committing of sinne against knowledge, and light: this *quenches the Spirit*, as water quenches fire. There is a *quenching of fire* by subduction of fuell, *Prov. 26.20.* But it is a worse *quenching of fire* by casting on water, it is a more sudden, and a more sure *quenching*, and such a *quenching* as gives not way so soone to kindling againe. Fowle sins
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committed against conscience, they are-like the casting of water upon the fire. $\Sigma\beta\epsilon\upsilon\upsilon\upsilon\sigma\iota\ \delta\epsilon\ \alpha\upsilon\tau\omicron\ \beta\iota\omicron\varsigma\ \alpha\upsilon\tau\omicron\delta\alpha\gamma\epsilon\tau\omicron\varsigma$, sayes *Chrysostome* upon this place; and he illustrates it by a similitude taken from the Lampe that he was preaching by: As, sayes hee, if a man should take water, or earth, and put upon the light of this Lampe, hee *quenches* the light thereof, &c. His similitude is so much the more worth noting, because it lets us see, that it was *Chrysostomes* practise to preach in the afternoone, and by candle light though he were a great Bishop. It is no new thing to have afternoone Sermons, it was an ancient and great Bishops practice. Well then, sinne to the *Spirit* of God is as water cast on fire: It *quenches* the *Spirit*. Sin committed against conscience *quenches* the *Spirit* in the sparkes of it. A man hath had many motions and sollicitations against a sinne from the Spirit of God; a man against these commits the sin. The *Spirit* of God upon this, is *saddened* and *grieved*, yea *quenched*, hee lets

lets a man alone, and leaves him a long time ere he shall heare of him againe. No question, but when *David* was in that tentation to adultery, but Gods *Spirit* did his part, and plyed him with many sollicitations to the contrary, yet *David* does it : And what followed but a long and a sad silence of the Spirit, and a suspension of that worke? he lyes almost a yeere in that sinne (till *Nathan* comes to him) and never heares more of the *Spirit* of God, no sollicitations nor motions to repentance; for surely had the *Spirit* of God followed him, he would have beene awakened ere that time. And therefore no marvell that *David* not onely prayes, *Psal 51. Restore unto me the joy of thy Spirit*, but *Lord take not thine holy spirit from me, Lord uphold me with thy free spirit, vers 11, 12.* Hee had found so long a silence of the *spirit* after his sinne, that hee began to feare the losse of the *spirit* it selfe, and that God would take it quite away.

It quenches the flame of the Spirit.

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So *David* after his sinne, twice prayes, *vers. 8. 12. Make mee to heare joy and gladnesse; Restore unto me the joy of thy Spirit.* Before his sinne; the *Spirit* flamed in him; O what joy and peace! what sence and assurance of Gods love! but now that he had adventured to commit that foule sinne, he had cast water on this fire, had put out the flame: Now his joy was gone, his peace was gone, his assurance of Gods love was gone; now he felt no other flame, nor fire burning in him, but the flame and fire of hell scorching and burning his conscience. It quenches the Spirit in the degrees of grace, so as a man after sinne, cannot doe as he did before. See *Judg. 16. 20. He thought to doe as at other times.* Poore man hee was deceived, he rises from *Delilahs* knees, and communicates the secrets of his heart to her, and now he hath quencht the Spirit, and cannot doe as at other times: So when men have committed some foule sinne, they will goe to prayer, to heare the Word, to receive the Sacrament, and they thinke to doe as they have

have done in former times, to pray, heare, and receive as at other times, but the *Spirit* of God that was wont to helpe and assist them, that is *quenched* and *departed*, and they cannot pray as they were wont, nor heare, nor receeive as they were wont to doe. Their strength and graces are so decayed in their degrees, that they are nothing the men that they were. *David* went to the Temple no question, and to the Sacrifices all the while that he lay in his sinne, but what a difference did *David* finde in himselfe? How farre did he finde himselfe from being able to doe in prayer, and other holy duties as hee was wont to doe? Sinne *quenches* the heate and warmth of the *Spirit*. They that will *quench* the *light* of the *Spirit*, in sinning against the *light* of it, shall *quench* it in the *heate* and *warmth* of it. Such a man may pray, heare, receeive, but alas! how coldly, and with what deadnesse they doe these things? Their hearts that were wont to burne, and to be heated, and thorowly warmed in these duties,

are now key colde, no heate nor warmth at all: They doe these duties, as the poore man gave thanks, that gave thanks for his stolne mutton. With what *affection, life, heate and warmth of Spirit* could he give thanks for that meate he had stolne? Just such is the case of such as commit grosse finnes, against *conscience* and the *light of the Spirit*. Sinning and praying cannot stand together: If praying doe not hinder from sinning, sinning will hinder from praying. And as wee see it true in *Dauids* foule sinne of adultery; so it is in other foule finnes, they are all water cast on the fire. The sin of drunkennesse it is a swinish sinne: a man that commits that sinne, casts *water* upon the *fire* of the *Spirit*; it *quenches* the *Spirit* in the gifts of it. The Prophet complains of the Priests and Prophets in his time, that they had lost the knowledge of the truth, that light was quencht: But how came it so? *Isa.* 28. 7. they were a company of drunken sors: So *Isa.* 57. 10. 12. They were a company of pot-companions

companions, fitter for a cellar and a pot, then for a Church and a Pulpit; therefore their gifts were *quencht*; therefore they were *blinde, ignorant, &c.* Some Prophets *spirits* are *spirits* of the cellar, of the Taverne, they be pot-Divines, *Mic. 2. 11.* and the *spirit* of God *quenches* and *dyes* where there is such a *spirit*. And so it is in other men as well as Prophets, the *spirit* of the Ale-house and the *spirit* of God will never sort together. And we see many whose *Apostacie* hath had its *beginning* at the pot, there *began* their first *quenching of the spirit*. And this is that the Apostle points at, *Ephes. 5. 18.* *Be not drunk with wine, but be filled with the spirit:* As if a man must needs bee empty of the *spirit*, that will be filled with wine. Drunkenesse wee often see *quenches* the very *spirits* of nature, and makes men sodden-headed fots; therefore no wonder if it *quench* the *spirit* of grace. Gods *spirit* will not dwell in a Beere or Ale-barrell. As therefore we would not *quench* the *spirit* of God, so take we heed of committing

ting any sinne, but especially of sinnes against knowledge, and conscience, of foule grosse sinnes. Water must needs quench fire.

But though all sinnes are quenchers of the Spirit: yet there be some special sinnes that are not so grosse and scandalous, that a Christian may bee subject to and have creeping upon him, and are dangerous *quenchers* of the Spirit. And they are these.

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I. First, Worldlinesse, an Inordinate desire of, and affection to earthly things; The *inordinate* love of the world is a dangerous *quencher* of the Spirit. *Demas* quenched the Spirit, hee had made zealous profession of the Gospel and Religion, but hee fell off from the Apostles doctrine and fellowship, and hence came *Demas* to quench the Spirit. *Demas hath forsaken us, and hath embraced* (or he loved as he made it) this present world. It was *Demas* his worldlinesse, and earthlinesse that quenched the Spirit, see 1 Iohn 2. 16. *Love not the world, nor the things of the world.* But why not? If

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any man love the world, the love of the Father is not in him. The love of the world quenches the love of God, and so the Spirit, for the love of God is a grace of the Spirit. The *love* of the world quenches the *love* of the word, Mat. 13. 22. The world choakes the word. Worldlinesse is a choaker, and a quencher of the *Spirit*. A man may put out and quench fire not only with water, but with earth; earth cast upon a fire (though dry earth) wil quench fire.

It is with the love of the earth, as it is with the Dampe of the earth. They that worke in Coale-mines, and in the earth, observe a dampe to rise out of the earth, and when the dampe rises it will quench and put out their candles. They burne dimme at first, and so by little and little they quench, and goe quite out with the dampe. So is it with the love of the world, when it prevailes in the heart, it dampes the *spirit of grace* and *quenches* the *spirit of God* in the heart of a man. And our Saviour having spoken against world-

nesse, *Matthew 6. 19, 20, 21.* hee comes verse 22, 23. to shew the mischief of it, and the mischief and danger of it is, that it is a Dampe that puts out the candle, quenches a mans light, and so leaves him full of dangers. Marke that discription of the Church, *Cant. 3. 6. Who is this that ascends out of the wilderness with pillars of smoake* [*Elationibus fumi?*] A christian therefore is a man ascending out of the wilderness with pillars of smoake. By the wilderness is meant the world, a Christian is a man not descending into, but ascending up out of the wilderness, a man that is comming up out of the world. And he comes up like pillars of smoak. His affections, his desires, his thoughts they are the pillars of smoake; now smoake goes upwards, it rises and goes towards heaven. So his thoughts, affections, desires, they reeke and rise upwards, they smoake heaven-wards. Now we know there is no smoake, but there is some fire; what is then the fire from whence these pillars of smoake come? There is in a Christians heart
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the fire of Gods love, the coales of it are as coales of fire, the flame of *Jah*. *Cant.* 8. 6. The fire of God, the fire of the spirit. Now marke then, where the fire of the spirit is, and the fire of the love of God, there will bee pillars of smoake, there the Affections, Desires, Thoughts of the heart will bee rising and reeking heaven-ward. This a description of a Christian, he is one *cum elationibus fumi*. But yet marke when these pillars of smoake rise, and so marke when the fire of *Jah* burnes. *Who is this that comes up, that ascends out of the wilderness?* therefore then this fire burnes, & this smoake ascends in pillars, when a man comes up & ascends out of the wilderness. Then the spirit of God, and the fire of God burnes, when a man hath his heart comming out of the world, forsaking and renouncing the world. If then a man descend into the wilderness, the pillars of smoake fall, because then the fire goes out. A descent into the wilderness takes away the pillars of smoake, puts out the fire. *Cant.* 8. 3.

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much waters, &c. that is, many afflictions, tribulations, and persecutions cannot quench the love of God, nor abate it. That is meant oftē in Scripture by waters. But yet many times a little earth may doe that, which many waters cannot doe. A little inordinate love of the World may doe more mischief in *abating, cooling, and quenching* the love of God, then all the malignity of the world can doe. The hatred of the world against a Christian, is not so dangerous to quench the love of God, as is our owne inordinate love of the world. Persecutions *kindle* the *spirit*. Whilest the persecutors in Queen *Maries* dayes kindled the fires, it did withall *kindle* the *fire* of the *Spirit* in love and zeale the more in their hearts. But the loving of the world, that damps and extinguishes this fire. As therefore wee would take heede of quenching the Spirit, so take we heede of the love of the world, if once that creepe upon you and get hold on you, you are in great danger of *quenching the spirit*. What is the reason that it is
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with many Christians as it was with *Nebuchadnezars Image*? *Dan. 2. 32.*
33. This Images head was of fine gold, his feete part of yron, part of clay: a great deale of difference betweene the head of the Image, and the feete of it. So you have many in their young time, in their first beginnings, that seemed to bee golden Christians, full of life, full of zeale, full of good; But in their elder age are cold, dead, brazen little life or vigour in them: their feet part of yron, part of clay. What is the reason that they that began with a golden head have feete of clay? Because they came to have hearts of clay, and they did *loade themselves with thick clay*, *Hab. 2.* They by degrees suffered the earth, and the love of it, to creepe into their hearts; And so having clayie hearts, their golden heads have had clayie feet. The love of the world being therefore gotten into their hearts, hath *quencht* the Spirit of God in them, and they have growne cold, and dead hearted in their old age, in which the trees of Gods plantation use to bee
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most fruitfull. Therefore as we would take heede of *quenching the Spirit*, so take wee heede of an earthly heart, of the besorting, and bewitching love of the world.

2. Secondly, Formality in Religion, and holy performances. God requires in all duties of religion and holy performances, that wee doe them as *David* danced before the Arke, 2 Sam. 6. 14. *And David danced before the Lord with all his might*. If in such a service *David* put forth himself with all his might, how much more, think ye, would he do it, in other cases. If he *danced before the Lord with all his might*, how much more, thinke we, did he *pray unto the Lord with all his might*. Hee that sets all his limbes on worke, and puts forth the utmost of his strength in dancing before the Lord, how much more would hee set all the powers and faculties of his soule on worke, and put out the strength of them all in praying, in hearing, &c. So should men pray, heare, receive the Sacrament: doe duties of obedience to

to God as *Sampson* bowed himselfe in pulling downe the house, *Judg.* 16. 30. *He bowed himselfe with all his might.* So when men pray, they should pray with all their might, *Psal.* 119. 58. 145. So when men heare, they should doe it with all their might, *Ezech.* 40. 4. And of all duties of Religion and obedience, that may goe for a rule, *Eccles.* 9. 10. *Whatsoever thine hand findes to doe, doe it with thy might.* Though it be spoken in an ill sense of the Epicure, yet it is a good rule to live by in holy performances, what ever duties wee have to doe, doe them with all our might. And that is a speciall meanes to make the Spirit kindle, glowe, and burne in our hearts: that preserves and keepes alive the vigour of the Spirit in us. *Judg.* 5. 31. *Let them that love the Lord bee as the sunne when he goes forth in his might.* When the sunne breakes forth, and shines in his strength and full force, what a deale of heate there is? And so they that love the Lord, they are like the Sunne shining and going forth in his might, because they

they doe all they doe, *with all their might*, and that fills them with *heate*: But on the other side, when men pray, heare, &c. and doe duties slothfully, sluggishly, and with formality of Spirit, that *quenches*, and damps, and cooles the *spirit of grace* in a man. Formality is slothfulnesse, and slothfulnesse is a *quencher*, Rom. 12. 11. *Not slothfull in worke, fervent in spirit*. Fervency of Spirit, and slothfulnesse in holy businesse stand in opposition, and it implies thus much, That where men are slothfull, there will not they be fervent in spirit, that slothfulnesse will *quench the spirit*, and where men are formall in duties, they are slothfull, for formality is spirituall slothfulnesse.

The Apostles counsell to *Timothy* is, to *stirre up the grace of God* that was in him, 2 Tim. 1. 7. so long as it is stirred up, it is out of danger of quenching and dying. There is a complaint Is. 64. 7. *There is none that calleth upon thy Name, and that stirres up himselfe to lay hold upon thee*. There were that did
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call upon God, but did not stirre up themselves in the performance of the duty : They prayed, but they did it sluggishly, and formally : Now when men doe pray, and stirre not up themselves to prayer, they pray formally : And when men pray and doe not stirre up themselves, and stirre not up their affections, they *stirre not up the grace of God in them* ; and when they *stirre not up the grace of God in them*, they *quench the Spirit*. Fire stirred up gives the greater heate, but fire not stirred up, cooles and quenches. There is no stirring in formality, and so (for want of stirring the fire) formality quenches the fire and lets it goe out, if it puts it not out.

There be two severall paces in Religion and performance of religious duties, and we finde them both together, *Prov. 4. 12. When thou goest thy steps shall not be straightned, and when thou runnest thou shalt not stumble.* There is a going pace, and there is a running pace : A man must first goe before hee can run, and when a man begins with a
going

going pace, and rises to a running pace, that's commendable. When a man begins to practise and performe duties, it is a going, but when he comes to be zealous, and fervent in duties of obedience and service, that's running; running is the pace of zeale: Now so long as a man keepes running, so long he keepes warmth and heate in him, though it be cold weather: So long as a man is zealous in the profession of Religion, and performance of duties, so long the *fire* of the *spirit* burnes, and is not *quenched*: But if a man leave running, and slacks his pace, and contents himselfe with a going pace, his spirituall heate *abates*, and is *cooled*, and *quenched*. And when a man hath beene zealous in profession, and zealous in performances, and afterwards falls to formality, that's to turne running into going, and that's the way to *coole* and *quench the spirit*. It is formality in Religion that undoes men, that's the cause the *spirit* kindles not in some, that the *spirit* is *quenched* in others.

Men content themselves with a *forme*

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of godlinesse, but deny the power thereof; men come to Church, heare, pray, receive, but there is no life, no zeale, no heate in their profession and performances, and therefore the spirit kindles not, and therefore the spirit is quenched. We know what *Isaac* said to his Father as he was going to mount *Moriah*, *Gen. 12. 7. My father, behold the fire and the wood, but where is the Lambe for the burnt offering.* But we may say to many, Behold the wood, and the Lambe, but where is the fire? Here is profession, and here is praying, and hearing, and receiving, but where is the fire? where is the zeale, the heat, the life, that these duties should bee done withall? God was displeased with *Nadab* and *Abihu*, because they offered with *strange fire*: It is a provocation to God to offer with no fire as well as with strange fire: And because men come to offer without fire, because they performe duties formally, *Et solent non de pietate, sed de solennitate concurrere*, as *Austin* speakes; therefore is the spirit of God not kindled,

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De diversis. Serm. 120.

therefore is the *spirit of God quenched*. As therefore we would feare to *quench* the *spirit*, so take we heed of formality in holy performances, bring fire with your offerings, bring fire with your incense: what is fire without incense? and what is incense without fire? If you professe, professe powerfully. If you pray, pray earnestly, pray with your *whole heart*. If we doe performe holy duties, stirre we up our selves to doe them *with all our might*: But if we doe holy duties onely for forme, and satisfie our selves in the bare ceremony of the worke done, wee shall never kindle the Spirit if it be not kindled, and we shall *quench* the *spirit* if it be kindled. *He shall baptize you with the Holy Ghost, and with fire, Matth. 3.* We are all baptized with water, but yet a Christian should looke to it, that hee be not onely baptized with water, but with fire also: And all that are truly baptized, are baptized with fire as well as with water. How many are baptized with water, that were never baptized with fire! Their coldnesse
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and formality in Religion shewes that they were baptized with water alone; that there was not a sparke of fire in their baptisme : Nay, were it that men were baptized with fire, yet coldnesse and formality in Religion, and holy performances, would make their baptisme a meere watry baptisme, nay it would prove water, to *quench* and put out that fire with which they had beene baptized. Formality is water that will quench the fire of the Holy Ghost.

3. Thirdly, a conceit and an opinion of sufficiencie of grace and godlinesse. When men once say of grace, Religion, and godlinesse, as *Eſau* said of his goods and wealth, *Gen. 33. 9.* *And Eſau ſaid, I have enough my brother, &c.* As profane a person as hee was, there be but a few that are of his minde, and that can tell when they have enough. It was well said of *Eſau* in that kinde : But when men come to say so of *grace* and godlinesse, *I have enough*, and entertaine a conceit of a sufficiencie of grace, that they have

An opinion of sufficiency of grace, is a quencher of the Spirit.

knowledge enough, they have *faith* enough, *zeale* enough, and that they need trouble themselves *no more* to increase their knowledge, faith, zeale; they are in a direct and a dangerous course *of quenching the spirit*.

The next way to *quench the spirit* is to quench a mans cares, desires, and endeavours after more grace. When a man desires no more *grace* than hee hath, endeavours and labours for no more than he hath, grace will dye and decay, and so the *spirit* will *quench*. Now there is nothing so quenches a mans cares, desires, and endeavours after *grace*, as the conceit and opinion that a man is well, that hee hath enough, and that more, is more than needes.

If a man have a good estate, yet if he thinks that he hath not yet enough, but hee yet wants so much and so much, that very opinion that he hath not enough, *quickens* his cares for, his desires of, his endeavours after more, and so makes him *ply* his trading, *ply* his *Markets* yet to get more. And his desires

desires and endeavours quickned by that opinion, makes the mans estate grow, makes him *thrive* and *increase* his wealth. So a man that hath good measures of grace already, yet if hee thinke that hee is short of that hee should be, and have, he hath not yet those measures of knowledge, faith, zeale, &c. he should have; that very thought *quickens* his *cares*, *desires*, and *endaavours* to get more, and these endeavours increase his stocke.

Paul, Phil. 3. pressed hard forward to the marke that was set before him, and so runne on still, desired yet to goe further in grace, and Religion: But what made him doe it? I forget the things which are behinde. Hee did not looke at what he had already done, as if hee had done enough, hee did not thinke he had enough, or had done enough, and therefore he desired to have more, to doe more.

When a man thinkes hee hath enough, goods and riches enough for him and his, he cares not for any more, he will not ride and runne about, and

be early up and late downe, hee will not be so eager in his trading, but give it quite up, *Soule thou hast much goods laid up for many yeeres, take thine ease, plod no more, bustle about no more:* And so when a man ceases his paines and endeavours, sits still and takes his ease, then his goods come not in and increase not as they did before; but he spends of his stock: Just so here, when a man thinks he hath grace enough, he will not doe as they, *Dan. 12. 4. Many shall run to and fro, and knowledge shall be increased.* Indeede when men finde a want of knowledge, and so of other graces, they will runne to and fro for it, and take paines for it, and these paines shall not be in vaine, their *knowledge and their grace shall bee increased:* But when men thinke they have enough, they will not run to and fro, they will sit still, and let fall all endeavours, and then *knowledge and grace shall not be increased, but be decreased, the stocke will waste, and the spirit will be quenched.*

The Church of *Laodisea* had questionlesse

onlesse beene zealous, and had the spirit kindled in a most goodly measure: but yet see to what a temper she was come, *Apoc. 3. 15, 16. Thou art neither hot nor cold, thou art luke-warme.* To have beene hot, and to come to this not to be hot; to have beene zealous and fervent, and to come to be luke-warme; this is a *quenching of the spirit*: Luke-warme Christians are quenched Christians; luke-warme Christians are *quenchers of the spirit*: thus had *Laodicea* quenched he Spirit. But how came *Laodicea* to *quench the spirit*? *Thou art neither hot nor cold, thou art luke-warme, vers. 15, 16.* But when came this luke-warmnesse? see *vers. 17. Because thou sayest, I am rich, and increased with goods, and have neede of nothing.* Here was an opinion of sufficiency, I have enough, and this quencht her indeavours of increasing grace, and this brought her to luke-warmnesse, and so to the quenching of the Spirit.

Prov. 10. 4. He that dealeth with a slacke hand, becommeth poore: He doth

not say, he shall not be rich, but *becomes poore*, though he had a good estate before, yet he *becomes poore*. It stands in opposition to the latter part of the verse, *The hand of the diligent*, not keeps riches, *but makes rich*, though otherwise at first but poore : So a slacke hand makes a man *poore* that was *rich*. Now when a man hath had spirituall riches of grace, and sinks in his estate, and decayes, that man *quenches the spirit*. Now, what brings a man to decay, and to become poore? when a man deales with a *slacke hand*. He remits of his diligence, and of his paines in using meanes to increase his spirituall riches. And what is a maine thing that makes a man slack his hand? No one thing more then a conceit that a man hath enough, a sufficiency of grace. Once admit an opinion that thou hast enough, and then thou wilt deale with a *slacke hand*, and wilt abate of thy paines and endeavors for grace. And paines abated, grace abates, and *grace abated*, the *Spirit* is *quenched*. Once thinke thou hast grace enough, *faith*,

faith, knowledge, zeale enough, and it will quickly come to passe, that thou thou shalt bee sure to have little enough.

No sooner is the Moone come to the full, but it presently decreases, and abates of her light: And no sooner is a man come to be full, to a fulnesse in his conceit, but he presently inclines to the wane, and is on the decreasing hand. Therefore as we would feare to *quench the spirit*: so take we heed of *nourishing*, yea of *entertaining* such a conceit of a sufficiency of *grace*. Remember the Spirit is here compared to *fire*, and *fire* is one of the *four things that never sayes, It is enough*, Prov. 30. 16. It is a fire on the quenching hand, and a fire that will soone be quencht, that sayes, *It is enough*. There is nothing that so speedily, and so dangerously *beggers* a Christian, and *decays*, and *decreases* the *Spirit* of *grace* in him, as a *conceit* of *riches*, and *sufficiency*.

4. Fourthly, an abrupt, and over-sudden breaking off from holy duties in which wee have found our hearts heated

Abrupt & over-sudden breaking off from holy duties a quencher of the Spirit.

heated and enlarged. When a man in prayer, hearing, or receiving, hath found spirituall *heate* raised, and *fire* kindled, he should have a care to keepe up that *heate* warming him, and that *fire* burning in him so long as may be. It is not possible after holy duties be ended, to keep the *fire* in that *heate*, and the *heate* in that *frame* it had in the performance of the duties, but yet a man should keep it up so long as may bee, and though that *fire* goe out, yet it should not suddenly be quencht and put out, so soone as the duty is over, but it should goe out leasurely, gradually.

When *David* found that holy and good *frame of heart* in the people, 1 *Chron.* 29. 18. See how he prayes for them. He finds in them a *float* of good *affections*, and he desires that this *frame of heart* may be upheld and kept in them for ever. Not that that *flame* and *float* of good *affections* should alwayes bee in that *heate* and *height* that then they were in, but that such a *frame of heart* might alwayes *habitually* be in them, that

that upon all good occasions the like good *affections* might be *raised*, and the like *fire* might *flame*. Now the way to doe that, is to *keepe them up* so long as may be, and when they doe *sinke*, yet to let them *sinke* so *gradually*, that they may leave in the heart an *habituall disposition* and *inclination* to the like *frame* againe when occasion shall be. The string of a Lute or a Violl, if it have beene *wound* up to an high note, if afterwards it be let downe a note or so, yet it will of it selfe be *rising* again: so when our hearts have beene *enlarged* in prayer, hearing, &c. and our *affections* have been *wound* and *skewed* up to a good height, when we goe off from the duty, yet should we goe off with a bent of the heart to the duty still, and wee should doe our best to keepe our hearts as long as may bee in that *holy* and good frame, in which *holy* duties left them. And when this frame goes downe leasurely and by degrees, it will leave in the heart an *habituall disposition* and *preparation* for these duties againe. And this is that
which

which causes a great *quenching* of the *Spirit*. Men it may be have their hearts sweetly *inlarged* and *heated* in *prayer*, *hearing*, *receiving*, and as soone as *prayer* is done, the *Sermon* and *Sacrament* is done, they *chop* suddenly off from these duties, *breake* then off abruptly, and fall to talke of the world too too suddenly, so as the holy frame of heart got in these duties, is suddenly gone, and the *fire* immediately *quencht*.

When a man is very hot, if he presently *strip* himselfe and *throw* off his *clothes*, hee is in great danger to *take* such a *cold* as may *quench* the very life of him: So such a sudden and immediate *chopping* from holy duties to matters of the world, especially to matters of vanity, it quenches, not only the *fire* and *heate*, but *quenches* the *frame of heart*, so as it is not easie to bring it to such a frame againe; it exceedingly indangers the *quenching* of the *life of grace*. When a man hath bin at a *Sermon*, and hath had his *heart affected* with it, and hee presently goes from

from the *Sermon*, and holds not his heart in any *thought* of it, no *nourishing* of his spirituall *heate* by *meditation*, *prayer*, or *conference*, but he *falls* instantly upon the world, is instantly up to the cares in the businesse of the world; it brings a mighty dampe upon the Spirit. It is as if a man should fetch fire out of the Sanctuary, and as soone as ever he comes at the doore should cast it into water, *Psal. 5.3. I will direct my prayer unto thee, and will looke up.* That when his heart had done *praying*, yet his eyes were *praying*, he was still *looking up*, the bent of his heart still stood heaven-ward: But when we pray, and presently looke downe, scarce up from off our knees, but our tongues are running upon the world, or our vanities; when we heare wee are scarce out of the Church doores, but sheepe and Oxen, and such things take up our thoughts and discourses, we doe take *water* and flash it upon the *fire* that was *kindled* in our hearts in holy duties. Take heed therefore of such a *chopping* off from holy duties, and keepe a bent
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of heart still to them for a time after we come from them.

3. Point. The danger of quenching the Spirit. *There is a great deal of danger in quenching the Spirit, so great, as may make any wise man fearefull how he doth it.* David being in battell with the Philistines, and being in danger of being slaine by *Ishbi-benob* the Gyant, was rescued by *Abishai*, which danger being escaped, *The men of David sware unto him, saying, Thou shalt goe no more with us out to battell, that thou quench not the light of Israel,* 2 Sam. 21. 17. It had beene a sad, and a dangerous thing to have had the *light of Israel quenched*, and therefore they would provide wisely another time against that danger; And it is no little danger that followes upon *the quenching of the Spirit*: It is good therefore to know the danger of it, that the danger of it being knowne, we may take the greater heed thereof, and feare the more to *quench the Spirit.*

The danger of quenching the Spirit
in

quenching of the Spirit.

III

in the motions and sollicitations of it, that is two-fold.

First, when a man quenches the Spirit in the motions of it, either by not observing them, or not obeying them, that he doth not marke them, and yeeld a present obedience to them, hee then looses the helpe and assistance of the Spirit which he might have had in the doing of those things hee was moved to, which helpe he might have had, if he had then listned to the motions of the Spirit. This is a sure truth, that whensoever the Spirit of God moves a man to any good duty, as to *believe*, to *repent*, to *pray*, to *heare*, to performe any difficult duty of obedience, that whensoever he moves to such duties, he also offers his *helpe* and *assistance* so as to *enable* us unto them, and to *carry* us thorow them; as if he should say, Doe that which I move you to, set upon it, and goe about it now I call upon you to doe it, and I that move you will also *helpe* you. *Hearken* to my counsell, and you shall have mine *helpe* to carry you thorow the work, though it

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it be an hard worke. If you will *close* with me in my *motion*, I will *close* with you in the *action*. The *motions* of the *Spirit* are not *bare motions*, but there is alwayes annext to them *offers of helpe*, and the motions being hearkned to, the helpe of the spirit goes along with them. Motions of grace have offers of grace, motions of the Spirit have the helpe of the Spirit offered with them.

The Spirit of God moves a man to *beleeve*, *repent*, to *pray*, &c. Now when he moves thee to doe these things, at the same time he offers his *helpe* for the doing of them, he offers his *helpe* and *assistance* to *beleeve*, to *repent*, to *pray*. And a man that takes the advantage of the *motions* of the *Spirit*, hath also his *helpe*, and is *enabled* by him to doe these things.

As in that case *Luk. 5. 17. As he was teaching, the power of God was present to heale them* : So it is in the motions of the Spirit, as he is *teaching*, *urging*, *pressing* us to any duty, *the power of the Lord is just then present to helpe a man,*
and

and the man that hearkens to the counsell of the Spirit, shall be sure to have that *helpe* of the *power of God* that is then *present*. As there in that case, *The power of the Lord was present then to heale them, as he was teaching*: And see what followed upon it, *vers. 18. And behold men brought in a bed a man taken with the palsey*: When did they bring him? Just then *when the power of God was present to heale*. They tooke the very inch of time: And how sped they? He that was brought in his bed, walkes away with his bed, and goes away whole. So happy a thing it is to take the advantage of Gods helpe when *his power is present to helpe*. Just so it is in the *motions* of the Spirit: when he *moves to repentance*, *his power is present to help* a man to *repent*. And let a man then bestirre himselfe, and though he have as little power to repent as the palsey man had to walke, yet the power of God, which is present at the motion made, will doe as much for his soule, as it did for that mans body.

See 1 Chr. 14. 15. 16. *When David should heare a sound of going in the tops of the Mulberry Trees, then he must goe out to battell, for then God was present with his power to smite the Philistines.* Well, David did so as God commanded him, just when he heares the sound of goings hee goes out, just then; and what was the successe? *And they smote the Host of the Philistines.* Hee tooke the advantage of Gods presence and power that was then present to helpe him, and so hee did the deede, went thorow happily with the worke. When we have *motions from Gods Spirit to beleieve, repent, pray*, these be the sound of his *goings*, why then set upon these duties. But alas! they be hard things; alas! I have no power to *beleieve*, no power to *pray*, to *repent*. I but when thou hearest the sound of the *goings* of the *spirit* in h's motions, then is the Spirit of God *going* out before thee, to *helpe* thee against thine hardnesse of heart, to smite thine hard heart, and to soften it, and then is the time to set upon the worke of repentance,

tance, prayer, &c. Doe therefore as the spirit of God moves thee, and commands thee, and thou shalt have the victory over thine unbelieve, over thine impenitency, &c. then thou shalt bee sure to have the helpe of the Spirit, if thou wilt instantly hearken to the motions of the spirit. See how David speakes to Salomon about building of the Temple, 1 Chron. 22. 16. *Arise, and be doing, and the Lord be with thee. Arise Salomon, and be building and doing, and the Lord helpe thee.* It is most certaine, that when the Spirit of God doth say to men, *Arise, and bee doing*, that then if men will *arise and be doing* when he calls them to be *doing*, that the Spirit of the Lord will be with them to helpe them and assist them.

But now when men *quench the spirit of God* in these motions, and doe not regard them, nor hearken to them, and yeeld a present obedience to them, here is the danger of it, that they lose this helpe and assistance of the spirit which then was to be had, and so when after

they would doe these things they cannot doe them, because now they must doe them alone, and by their owne strength; and their own strength is too weake.

David went out against the Philistines just when he heard the sound of goings in the top of the Mulberry trees, and so he smites the Philistines; and why so? Because when the sound of the goings was, then *God was present to help him*: But now suppose *David* when he had heard that sound of the goings had sat still, and had said with himselfe, There is no such haste of going out against the Philistines, suppose he had put it off till next day, or for a matter of 3. or 4. houres; what would have beene the issue? Assuredly *David* had not beate the Philistines, he had lost the day if he had but put it off but one day, an hundred to one but if he had delayed his going out some few houres, but the Philistines had beate him to clours.

And this very thing is that which undoes men, and a maine reason that they

they never come to *beleeve, repent, &c.* Gods *Spirit moves* to these things, and when he makes the *motion*, hee *offers* his *helpe*; and men they *put off* these *motions*, they will set upon *faith, repentance, obedience*, and they will *pray*, but at this time they cannot so well doe it. At such a time they will doe their things: And when they come at these they *cannot* for their lives *repent* or *pray*, they finde the worke utterly impossible, which might have beene possible, if they had set upon it when Gods spirit counselled to it, because thē was the time in which God help was to be had: So that the *quenching of the Spirit* is the *losing* of Gods *helpe* and *assistance* in duties.

Behold I stand at the doore and knocke, Apoc. 3. If any man will open. Alas! we cannot open the doore, it is so locked, and barred, and bolted, that it is impossible for us to open it. True, it is so, but yet there is a way to *open*, and that is to be opening when God would helpe us to open. When God offers to helpe thee to *open the doore*, then set

upon opening the doore, and what ever the bolts, barres, and lockes are, thou shalt bee sure to have it open.

I but when doth God offer to help us to open it ? Then when his Spirit *knocks*, when in the motions thereof he sollicitates us to *open*, then God offers his help to help us to *open*. Take that time, and then set on the work, and the *doore* shall be *opened*. But if that time be neglected, we may strive to *open* but cannot *open*, because then that power is gone that would have helpt us to *open*. See *Eccles. 9. 12. Man also knowes not his time.* This is one cause of mans misery, that hee *knowes not his time*, that he misses the time of doing himselfe most good. Not to strike in and close with God when hee offers his helpe, is to misse our time, and this makes us miserable. And this misery of missing our time is the fruit of *quenching the spirit*. The time of Gods helpe is the time of his Spirits sollicitations. They that neglect the time of the

the Spirits motions, they neglect *Gods* time of helpe ; they that lose the time of *Gods* helpe, lose ability and power to doe *Gods* worke. *To day if ye will heare his voyce , &c.* What then ? *Heare his voyce to day*, and then *to day* he will helpe you. But when men *heare* not his voyce *to day*, but will stay till *to morrow*, and *next day*, and I know not how many dayes, and so put off *Gods* Spirit, they doe thereby put out *Gods* Spirit, and so lose that helpe and assistance of the Spirit they might have had. This is that one danger of *quenching the Spirit* in the motions of it, wee thereby lose the *helpe* and *assistance* of the Spirit in holy duties of obedience.

2. Secondly, a mans *quenching the Spirit* in the motions thereof may prove the silencing of the Spirit for a long time after, if not for ever. The Spirit in this kinde quenched, will hardly be kindled againe, if ever kindled, and it may be never kindled againe, but so quencht as quencht for ever.

A second danger in quenching the spirit in the motions thereof.

1. First, it may prove such a quenching as it will be very hard to recover that Spirit againe. Recovered it may be, but with so much adoe, with so much difficulty and toyle, as could a man consider it before hand, hee would feare, and take heed how hee quenched the Spirit. We saw before how the Church *quenched the Spirit* in this kinde, *Cant. 5. 2.* There were the sollicitations and motions of the Spirit, *It is the voyce of my Beloved that knockes, open unto me, &c.* But *vers. 3.* she hath her put-offs, *I have put off my coate,* she doth not yeeld present obedience to the motions of the Spirit. And the issue was, shee had thereby quenched the Spirit, *vers. 6. My Well-beloved had with-drawn himselfe, and was gone.* There is the Spirit quenched. It is true that she recovers the Spirit againe, as appears in the chapters following; but yet it cost her full deare first. It was not so easily kindled, as quenched; not so easily recovered, as lost. See *vers. 6. My soule failed me, (or my soule went forth) my soule was gone.*

gone. Her *Wel-beloved* had *withdrawne* himselfe, and was gone, and now her soule was departed and gone, she was as a dead woman through feare and grief. See what a dangerous thing it is to *quench the Spirit*; sad things follow upon it. Well, but then why doth she not seeke to recover all againe? Shee doth seeke it, but alas to her little comfort. *I sought him, but I could not finde him.* I, but why then doth she not call to him, and cry after him? *I called him, but he gave me no answer.* This is a sad and a pinching tentation. Doth not Christ say, *Knock and it shall be opened unto you?* True, but Christ before had knocked by his Spirit, vers. 2. *It is the voyce of my Wel-beloved that knocks, open unto me.* Christ knocks, and she opened not, the Spirit is *quencht* upon it, and now she knocks, and Christ opens not: Shee is paid with her owne coyne, served in her owne kinde: She shal be taught to her smart and sorrow, what a dangerous thing it is to *quench the Spirit*, she shall finde to her grieve, that being quenched it will not so easily

easely be kindled againe. It shall cost her *seeking* and *ealling*, much paines, much prayer, and yet not presently recover it neither. They that do not open when the Spirit knocks, and so quench the Spirit: They shall knocke, and knocke hard, and knocke long before they recover the Spirit, if ever they doe recover him. *I sought him, but I could not finde him, I called but hee gave me no answer.* Here was a deepe silence, no answer: Nay that's not all but *vers. 7.* shee is yet brought into further straits, she is *smitten*, and she is *wounded* by the Watch-men, and her *veyle* taken from her by the *Keepers of the Walls*. Thus though at last she recovered the presence of Christ and his Spirit againe, yet wee see after her *quenching the spirit* with what adoe, with what toyle and difficulty it is recovered. Such a danger is there in *quenching the Spirit* in the motions of it. Take heed of it. The *Spirit quencht* in the motions thereof is not recovered without much tugging and toying, it may make every veyne in thine heart

heart ake againe or ever thou recover it, many a bitter teare, many a wrestling prayer, many a sad sigh, many a strong cry, many a drooping day, many a disconsolate night may it cost thee, before thou mayst recover that gracious worke of the Spirit againe. This is sad, but there is a more sad thing yet behind. Therefore,

2. Secondly, the Spirit of God quencht in the motions thereof, may be quencht for ever. The Spirit of God moves in thine heart, and sollicitates thee to beleeve, to repent, &c. Thou putst him off as *Fælix* did *Paul*, *When thou hast more convenient leasure thou wilt heare more of him*, thou neglectest and disregardest his counsels, and motions, and so thou hast quenched the Spirit. Well, what canst thou tell whether ever he will come to thee any more, whether ever thou shalt heare that *voyce behinde thee* any more? It may be that he will never sollicite thee more. A neglected motion may be the last motion that ever he will make, *The Angel moved at a certaine season,*

The Spirit quencht in the motions thereof, may bee quenched for ever.

season, Joh. 5. 4. and whosoever tooke the advantage of the motion *was healed of his disease*, hee that stept in presently upon the Angels motion of the water, had cure infallibly. Now suppose a man had neglected to take the advantage of the present motion, and had said with himselfe : Now indeed the Angel moves the waters, but yet I will not step in now, he will move againe ere long, it may be to morrow he will move againe, and I will come againe to morrow, and I will step into the water then, when he moves next time. Now, how could such a man tell whether ever the Angel would move againe or no ? There was a time when that miracle ceased, there was a motion of the Angel which was his last motion; There was a motion after which there was never any motion more. Now then, how could such a man tell, but that motion which hee neglected might be the last? For ought he could tell, the Angel might never descend into the Poole more, might never make a motion in the waters more:

more: So when we *neglect* and *quench* the Spirit of God in the motions thereof, who can tell whether ever the Spirit of God will doe him that favour any more? whether he will ever dart any of those sparkes of that heavenly fire into his heart or no? when he hath so foolishly quencht them. The *quenching of the spirit* may justly provoke him to cease his worke, and to stirre no more.

It is a sure thing, that the Spirit of God unkindly used will forbear, and will be gone, *Isa. 30. TEE shall heare a word behind you, &c.* The stopping of our eares against his motions, will at last prove the stopping of his mouth. As in the case of the Ministry, so God deales in this case, *Eze. 3. 26. I will make thy tongue cleave to the roose of thy mouth, that thou shalt be dumb, & shalt not be to them a reproofe, for they are a rebellious house.* Deafe hearts make Ministers dumbe, and rather then disobedient people shall have the Ministry of the Word, God himselfe will silence his Ministers, as in *Jeremies* case, God did
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not onely forbid him to *pray* for that people, but he forbad him to *preach* to that people, *Fer.* 36. 5. Just so will God deale in this case; When hee sends his Spirit to direct us, reprove us, and he comes and woes us, allures us, urges us to this and that duty, and we slight his motions, dis-regard and disobey them. God when he sees us *deaf*, he will make his Spirit *dumb*, and hee will stop his Spirits *mouth* when wee stop our *eares*. Hee shall no longer *instruct* us, *direct* us, *reprove* us, but hee will *suspend* and *silence* his Spirit from doing these offices.

It suites just with that, *Gen.* 6. 3. *My Spirit shall not alwayes strive with man*; As if he should say, My Spirit hath *striven* with them for a long time, hath *striven* in the motions thereof to bring them to repentance, but he *shall not alwayes strive* with them, there shall come a time that he shall *strive* no longer. So then, God would have his Spirit at last to forbear striving. And what was the cause of it? That wee shall see by that place, *1 Pet.* 3. 19, 20.

The

The Spirit of Christ went along then with the Ministry of *Noah*, and seconded it by his sollicitations. How were his sollicitations entertained? They were *disobedient*. They listened not to the gracious motions of the Spirit, and so they *quenched the Spirit*. And how did they quench it? *My Spirit shall not alwayes strive*. They so quenched it that it should not onely cease striving, but it should cease for ever, hee should never strive more with them, but give them up for ever; goe your wayes, doe as you will, yee shall never have a good motion from my Spirit more.

See how Christ speakes to the Pharisees, *Joh. 7. 33. 34. Yet a little while I am with you, and then I goe unto him that sent me*. And what then? *Yee shall seeke me, and shall not finde mee*. Christ was with them *a little while*, striving with them to doe them good: But they rejected the counsell of God, and would none of him: Well, sayes Christ, *I am a little while with you, and then I goe, &c. and then ye shall seek, &c.*

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 Gods Spirit, *yet a little while* he is with
 thee, *yet a little while* hee is striving
 with thy conscience, and urging thee
 seriously to labour for grace, *yet a little
 while* he is with thee *knocking* and rap-
 ping *at the doore* of thine heart, *yet a
 little while* he is with thee to woe thee,
 to allure thee, to worke on thee in the
 Word, and the rest of the ordinances.
 But if thou quench him in these his
 gracious dealings with thee, hee will
goe unto him that sent him: And then
 thou shalt *seeke him*, oh that I had but
 one of those gracious motions I was
 wont to have ! that I might but once
 more, once more heare the voyce of
 Gods Spirit ! thus shalt thou *seeke
 him*, but *shalt not finde him* for ever, a
 world (if thou couldst give it) shall
 not purchase one whisper more, not a
 syllable more, from the *Spirit of grace*
 so unkindly *quenshed*. Consider now
 how dangerous such a case will bee,
 and as thou wouldest feare it should be
 thy

thy case : so feare to *quench the Spirit*. It is a great mercy of God to give us his Spirit in this kinde to have these *Eagles wings fluttering* over us, *Nehem. 9. 19, 20.* Why then for God to call home his Spirit, and to forbid him to strive with us, to call upon us, to instruct us, how heavie a judgement is it ! It is a judgement to have a good Minister silenc'd ; what is it then to have the Spirit of God silenc'd ! It is a sad thing to have Ministers mouthes stopped ; what is it then to have the Spirits mouth stopt ! *Quenching the Spirit*, will prove *silencing the Spirit* ; *Quenching the Spirit*, will prove the *stopping* of his *mouth*. So much for the danger of quenching the Spirit in the motions

2. Second danger of *quenching the Spirit*, is in quenching the graces of the Spirit : And the dangers of *quenching* in this kinde, are many.

1. The Spirit *quencht* in the graces thereof, is *quēcht* in the offices therof. The *spirit* of God doth us many good

K

offices,

The Spirit being quenched in the graces thereof, is quenched in the offices therof.

The Spirit
helpes
to pray.

offices, which hee will cease to doe, if hee be quencht.

1. First, the Spirit of God is a spirit of prayer. Hee is called the Spirit of grace and supplications, *Zech. 12. 10. Jude 20. praying in the Holy Ghost, and Rom. 8. 25, 26. It helps our infirmities, it makes intercessions for us with groanings, &c.* Prayer is a worke which cannot bee done without helpe, not without the helpe of the Spirit.

1. The Spirit affects our hearts with the sense of our own wants. 2. It sheds Gods love into our hearts, that so with boldnesse wee may appeare before him. 3. It excites and confirms those graces in us which are required in prayer, as faith, humility, fervency, zeale, & by this his work & assistance, enlarges our hearts. 4. Hee suggests holy meditations, and kindles holy desires, in the act of praying. 5. It restraines Satan and the flesh, that they molest, interrupt, and distract us not. All these helps wee have from the Spirit of God in prayer: Therefore saying, *v. 17. Pray continually*, he addes *vers. 19.*

vers. 19. Quench not the spirit. Now quench the spirit and all this helpe is lost, and this assistance is lost. Hee is a spirit of grace and supplications, *Zech. 12. Quench him as a spirit of grace, and you quench him as a spirit of supplication. Quench him, and you quench him from making intercessions; quench him, and you quench him from crying Abba father, and stop his mouth from crying: And if he cry not, we cannot cry; and if wee cry not, wee pray not. So dangerous a thing in that respect it is to quench the spirit.*

2. Secondly, the spirit of God doth not onely help us to pray, and doe us that good office, but he doth us another gracious office in assuring us of audience and the acceptance, of our prayers, *1 Joh. 5. 15.* Therefore Gods people may know that God heares them, and accepts their services. *David, Psal. 6.* begins it with a sad complaint, but yet see how on a sudden his heart cheeres, *vers. 8, 9.* and that upon this, that he knew God heard and accepted his prayers. So then men may

The Spirit assures us of audience & the acceptance of our prayers.

come to know that God accepts their prayers. Now, how come men to know it ? *Answ.* I finde that God hath assured his servants of the hearing of their prayers these severall wayes.

1. First, sometimes by *the testimony* of an *Angel* sent from heaven, *Luc. 1. Zachary, thy prayers are heard, Acts 10. Cornelius, thy prayers are come up in remembrance, &c.*

2. Secondly, sometimes by *the testimony* of a *Prophet*, *Isa. 38. 5. Goe and say to Hezekiah, I have heard thy prayer.*

3. Thirdly, sometimes by a *visible sign*, as *Act. 4. 31. And whē they had prayed the place was shaken.* That was a signe from heaven *assuring acceptance* of prayer. And so God did assure by *fire coming downe from heaven.* So God gave evidence of *acceptance* when the first sacrifice was offered on the Altar in the Tabernacle, *Levit. 9. 12.* And thus it is thought that God by *fire from Heaven*, did shew his acceptance of *Abels offering* before *Caines.* And to that for-

former alludes that prayer for the King, *Pf. 20.4. The Lord turne thy burnt offering into Ashes*, which is translated *The Lord accept, &c.* because God had sometimes *witnessed* his acceptance, by sending downe fire to burne the Sacrifice. Now wee must not thinke, that God deales not as well with his people now as hee was wont, hee is still as gracious as ever in *assuring* his people of his *Acceptance*. Now looke what God was wont to doe by *Angel*, *Prophet*, or *visible fire*, hee now doth the same by his *spirit*. His Spirit sayes as the *Angel*, and the *Prophet*, *thy prayers are heard*. God sayes to his Spirit, Go to such a man, and say, I have heard thy prayer. God *assures* men of his *acceptance* of their *prayers* by *fire sent downe from heaven*.

When a man in prayer *feeles* his heart mightily *enlarged*, when hee *feels* his heart *set on fire* with *feruency* of holy *affections*, this is the *fire* of the *spirit*: And this *fire*, this *feruency* and *heate* of the *spirit* with which the heart *burnes* in prayer, is *fire that comes downe from*

Heaven, a sensible testimony of Gods acceptance, thus God turnes our Sacrifices into ashes. And when it is thus with a man, how comfortable a condition it is ? Thus *David knew that God heard him, Psal. 6. 8, 9.* Fire came downe from Heaven, and burnt his Sacrifice, and by that inward fire in his heart, he as well knew that God accepted his prayer, as *Abel* by that visible fire, knew that God accepted his Sacrifice. Surely, when a man feels this fire burning in his heart in prayer, well may it be said unto him, as *Eccles. 9. 7.* But now on the other side, when a man shall pray, and shall have no assurance that God accepts his prayers, alas what a comfortlesse service is that? from such prayers may a man rise with a sad Spirit. Goe and eate thy bread with sorrow, and drinke thy wine with a sad heart, for God accepts not thy prayer, God answers not with fire. Now what is it that brings a man into this condition ? This is nothing else, but a sad fruit of *quenching the Spirit of Grace* : Because men quench
the

the spirit, therefore the *Spirit* burnes not in prayer, and so gives no assurance of Gods acceptance. What wonder that fire burns not when it is quencht? Thou hast quenched it in the graces and degrees of it; and therefore it is quenched in the comfort of it, and now it gives thee no testimony of acceptance; As therefore wee would feare to want fire to give us assurance of Gods acceptance, so take wee heed, that we beforehand doe not quench the fire.

3. The Spirit of God doth us this good office to make our prayers acceptable. Prayer is not acceptable unlesse it be fervent, *Jam. 5*. It is fervent prayer that prevails, therefore it is fervent prayer that is acceptable. There is a phrase, *Am. 5. 21*. *I will not smell in your solemne assemblies*: What that meanes see *vers. 22*. *I will not accept*.

When incense was offered upon the Golden Altar, if the Priest had layed incense upon it, upon the cold Altar, if there had been no fire, there had beene no smell, it must burne before it could smell. For as in that case, *Ex. 29. 41*. For

The Spirit makes our prayers acceptable.

a sweet savor, an offering made by fire unto the Lord; so this, it must be fire that must make an offering of sweet savour: So all our prayers if there be no fire, they have no smell, they have no acceptance. Now if we quench the spirit, we quench the acceptance of our prayers, our incense is not accepted if it do not smell; it cannot smell unlesse it burne, and how can wee thinke it should burne, when wee have quencht the fire of the Spirit, by which our incense should burne?

The Spirit gives us a comfortable assurance of our good condition before God,

4. Fourthly, the Spirit of God doth us this good office to give us a comfortable assurance of our good condition before God, Rom. 8. 16. *The same spirit beareth witnesse, &c.* yea it seales to us our adoption, 2 Cor. 1. 21. *ye were sealed with the spirit:* But now, if the spirit be quenched, where is that comfort of Adoption? Can a quenched spirit be a witnessing spirit? Can a quenched spirit be a sealing spirit? Can a quenched spirit be an assuring spirit? Can a quenched spirit be a spirit of consolation? It is a dangerous thing to quench the spirit;

rit;

rit, it is the quenching of his witnesse, it is the *blurring* and *defacing* of his *seale*, it is the *quenching* of a mans own *comfort*.

5. Fifthly, the *Spirit of God* doth us this good office to *leade* and *guide* us in the *wayes of truth* and life, *Joh. 16. 13.* *The Spirit will leade you into all truth*; and *1 Cor. 12. 3.* *No man can say that Jesus is the Lord but by the Spirit.* It is he that by his light guides us, and shewes us what is *truth*. Hee is as the *pillar of fire*, *Exod. 30. 11.* to *give light* to goe by *day*, and by *night*. Wee live here in the darke, and if we have not the *light* of the *Spirit*, wee cannot but wander and goe amisse. And this is a danger of *quenching the spirit*, that it being quenched, wee are in danger of being in the darke, and being in the darke of mis-carrying, of falling into dangerous and foule errors. It seemes that sometimes *Israel* did travell by night, by that place, *Exod 30. 21.* and there was no danger of going out of their way, or falling into pits, &c. because they had the *pillar of fire* to give them light

to

The Spirit guides us in the way of truth.

to goe by night. If they had gone by night, and had not had the pillar of fire, in what danger had they gone : They had been in danger of being *wilderd*, of *losing* their way, of *falling* into holes and pits, into which they might have broken their neckes : So here, so long as wee have the *light* of the Spirit to guide us, we are safe from such danger; but if once *wee quench the spirit*, wee *quench* the *light* of it, and then are in danger of being *wilderd* and *losing* our way, of *falling* into this and that dangerous error : Experience lets us see the truth of it. Wee see some that have beene very forward in godlinesse and Religion, very Zealous and active, and who but they : But after they have abated their zeale and fervour, fallen off from good society and duties, they have quenched the Spirit. And what hath become of them ? Why, not one odde opinion stirring in a Country, not any dangerous error abroad, but they fall presently into it, and are ensnared. And no wonder that such fall into the ditch, for the *light* of the Spirit is quencht.

quencht. And thus the *Spirit* is *quenched* in the offices thereof, when *quenched* in the *graces*.

2. Secondly, a second danger of *quenching the spirit* in the *graces* thereof is this. The *quenching* of Gods *Spirit*, is oftentimes the *kindling* of the *spirit* of the *Divell*. *Saving* and *sanctifying graces*, though they cannot bee *quenched* in their *habits*, yet wee saw before that they may bee *quencht* in their *acts* and *operations*, may be *quencht* in their *measures* and *degrees*. And the *quenching* of *sanctifying grace*, though but in the *act* and *degree*, yet it makes way for the *kindling* of the *fire* of the *spirit* of *satan*. Wee are counselled *Ephes. 6.* to *quench the fiery darts of satan*. Now, when wee *quench* the *spirit* of God in the *acts* and *degrees* of *grace*, wee are farre from *quenching* the *spirit* of *satan*; nay, wee doe certainly thereby give so much the more advantage for the *temptations* of *satan* to *prevaile*, and the *fire* of them to *kindle* so much the easilier. But now, when the *spirit* is *quenched* in the common gifts and *graces*

To quench
Gods Spi-
rit kindles
the divels.

graces thereof (such as *reprobates* may have) then the *quenching* of the *spirit* of *God*, is the *kindling* of the *spirit* of the *Divell*, so as hee enters with so much the more power, to carry men into all manner of sinne with greedinesse. Marke that passage, *1 Sam. 16. 14. But the spirit of the Lord departed from Saul.* There was the *spirit* of the Lord *quenched*. And what was the issue? Was that all? No, marke the danger that followed upon it, *And an evill spirit from the Lord troubled him.* Gods Spirit goes, and the Divels spirit comes: Yea, hee came so that *Saul* was carryed into horrible and fearefull sinnes: Hee proved unreasonably malignant and malicious against *David*. Hee commits a most barbarous and cruell murder, *1 Sam 22. 16. Thou shalt dye Ahimelech, thou and all thy Fathers house.* It was a bloody act to put *Ahimelech* to death after so just an answer made by him. But suppose *Ahimelech* were guilty, yet what had his fathers house done? Suppose *Ahimelech* were guilty, yet what had all the rest of the Priests done?

done? why must the throates of 85. Priests be cut, *vers.* 18. why must *Nob*, a Citie of the Priests, both men and women, children and sucklings, Oxen, Asses, and Sheepe, why must all these be so bloodily butchered? what a fury and barbarous madnesse is this? All this shewed that now the *Spirit* of God was quenched, the *spirit* of the *Divell* was entred and kindled: For Gods Spirit being quenched, the *spirit* of the *Divell* is so kindled, that it carries him to monstrous, foule, and horrible wickednesse, without all measure. Now the Spirit of God was quenched in *Saul*, the *spirit* of the *Divell* is not only kindled, but so kindled that he growes outrageous in his wickednesse. And againe, after this hee goes to consult with a Witch, hee goes and seeks to the *Divell* himselfe. When men once play the *Apostataes* and quench Gods Spirit, the *spirit* of the *Divell* not onely enters, but enters with a witnesse, so as hee hurries them as his slaves into all excesse of wickednesse. They doe not sinne the common sinnes of men, *Psal.* 53. 3.

Every

Every one of them is gone backe, they are become altogether filthy. They not onely grow dead and cold, carelesse and loose, but become altogether filthy; filthy swearers, filthy adulterers, filthy drunkards, notorious, malignant persons against godlinesse.

It is with such persons as in that case, *Levit. 13. 18, 19, 20.* If a man had a *bile*, and that was *healed*, and after the healing it brake out againe, it proved the plague of leprosie; It proved worse, a more filthy and loathsome disease than before. A leprosie was a thousand times worse than before. Men that *quench Gods spirit*, kindle the *Divels spirit* in them, and so kindle the *spirit of the Divell* in them, that they who before were but *bily* persons, they after the *quenching* of the *spirit* prove leprous persons, *stinking and filthy, loathsome lepers, they become altogether filthy.* See *2 Pet. 2. 20. 22.* they not onely turne swine, but *filthy swine, swine wallowing in the myre, not besprinkled with myre, not onely falling into the myre, but swine wallowing* and

and *tumbling* in the myre : For when men *quench the spirit*, and fall off by *Apostacy*, not onely the *spirit* of Satan comes in, but there is a further matter. See *Matth. 12. 43, 45.* where observe these things.

1. First, that in a case of *Apostacy* the *spirit* being *quencht*, the Divell doth not enter single, but he takes seven other spirits more wicked than himselfe. Christ cast seven Divels out of *Mary Magdalen, Mar, 16. 9.* these have seven Divels enter with the former old Divell, and they be worse Divels than himselfe. To teach, that when men *quench the spirit* by falling away, the Divell not onely comes againe, but he comes so, that hee makes them seven times worse than ever they were before.

2. Secondly, those 7. *Divels* not only enter, but dwell there, not onely lodge therefor a night and away, but they dwell there. It notes, that upon the departure and *quenching* of Gods Spirit, the Divell is not onely present in their hearts, but hath his abode and residence

residence there, as in that case, *Zech.* 5. 11. Where a man dwells, there is his settled abode and residence. And that's not all, but that hee also was there as a Lord and Master, as *Esth.* 1. 22. So that it teaches, that when the Spirit is quenched, not onely the spirit of Satan comes in his roome, but he comes powerfully and efficaciously to reigne in their hearts, and so to make them baser vassals to himselfe than ever they were before; so that their latter end shall be worse than their beginning, not onely in regard of their misery, but of their guilt and pollution. This is the dreadfull danger of *quenching Gods spirit*: It makes way for the re-entry of Satans spirit, yea for seven spirits worse than himselfe. As therefore wee dread such a condition, and such a danger, so let us beware of such a sinne as *quenching the spirit*.

A third danger of quenching the Spirit, wee may see it finally and totally.

3. Thirdly, a third danger is, that a man *quenching the spirit* in the graces of it, may quench it finally and totally; the *quenching* of the *spirit* may prove totall and finall. Indeed the sancti-

sanctifying Spirit and grace of God wee saw before, cannot be so *quenched*; but yet the *flame* of that *fire* may bee so *quenched*, that a man may sit a *cold* a long while after, and such a *fire kindled* in his conscience withall, as may make him rue his folly that doth it : Yea, the *acts* and *operations* of *grace* so *damped*, as not easily brought to *life* againe, and the *degrees* and *measures* of *grace* so *quenched*, as possibly never recovered againe, though the *habits* remaine. And that's such a danger as may make any wise man take heed of *quenching the spirit* so.

But now for common *graces*, they may be so *quenched*, as *quenched* totally and finally. Totally, *Psal.* 53. 3. *They are gone backward, they are altogether besome filthy.* Altogether, they are altogether *quencht*, not a *spark* of good or grace left in them. *Luk.* 19. 24. *Take from him his pound, not part of his pound, not halfe of his pound, but take the whole pound from him,* *Luk.* 8. 18.

Finally, like the fire that came from

L

Heaven,

Heaven, *Levit. 9.* after it was *quencht* at the destruction of the Temple, it was finally *quencht*, it was never *kindled* more. For as for that story about that fire, *2 Maccab. 1.* it is but an *Apo-cryphall fable*. They have made ship-wrack of faith, *1 Tim. 1. 19.* When a Shippe wrackes at Sea, the goods are utterly lost, without all recovery. Goods cast away at Sea, are lost for ever. As he of *Saul*, *2 Sam. 1. 10.* so here it is a question, and it proves too sure that such live not after they are fallen: Because they fall as *Eli* fell, *1 Sam. 4. 18.* hee fell backward, and his necke brake, and hee dyed. When men fall backward, they breake their neckes and dye, they fall fatally and finally.

4. Fourthly, the *quenching of the Spirit* makes dangerous way to the dreadfull and unpardonable sinne against the Holy Ghost. Woe to that soule that commits that sinne, that man is past the helpe of prayer. His damnation is irreversibly sealed up. There bee diverse sinnes against the Spirit

Spirit of God. 1. There is *quenching the spirit*, as here 2. There is *grieving of the spirit*, Eph. 4. 30. *μήλυπείτε*. 3. There is *resisting the spirit*, Act. 7. 51. *ἀντιπείλειν*. 4. There is a *vexing of the spirit*, Isa. 63. 10. 5. A *doing despite* to the spirit of grace, Heb. 10. 29. And this last is that which wee call the sinne against the Holy Ghost. And marke that the first step to this sinne, is the *quenching of the spirit*. Here that sinne begins. Though every one that *quenches the spirit* sinnes not against the Holy Ghost, yet every one that sinnes against the Holy Ghost begins his sin at *quenching the spirit*. These five bee the five stayres downe to Hell and to damnation unquestionable. And this sinne of the *quenching the spirit*, is the first stayre of the fire. A danger able to make our hearts tremble. Is it not dangerous to step one stayre downe towards Hell? If thou wilt adventure to goe downe one step, what canst thou tell but thou mayst goe downe the second, the third, &c. If thou wilt adventure to *quench the spirit*, thou

mayst come to the sinne of *grieving the spirit*, and when thou hast *urged* it, thou mayst come to *despight the spirit of grace*. And when thou art there, where art thou then? As surely *damn'd*, as irrecoverably gone, as if thou wert in *Hell* already. Would we then avoid the danger of that sinne of *despighting*? why then, take heede of *vexing*; if not *vex*, take heed of *resisting*; if not *resist*, take heede of *grieving*; if of *grieving*, take heede of *quenching*: Hee that keeps himselfe from *quenching*, shall never come to a *despighting* of the *spirit of grace*. But if thou wilt be too bold to *meddle* with the *first*, take heed that thou *come* not to the *last*.

5. Fifthly, the *quenching* of Gods *spirit* and the *fire* of it, will prove the *kindling* of the *fire* of GODS *wrath*.

1. First, it may *kindle* the *fire* of his *wrath* to bring *temporall judgments*. As when a Nation and a Church shall *quench* the *spirit*, shall forsake the *truth* of God, and the
zealous

zealous profession of his Name, such a quenching will kindle a fire that will not be quenched. See 2 Reg. 22. 17. Because they have forsaken mee, and have burnt incense unto other gods, that they might provoke mee to anger with all the workes of their hands : therefore my wrath shall bee kindled against this place, and shall not bee quenched. Gods Spirit you may quench, but yee cannot so easily quench the fire of his wrath, that will consume a Nation with temporall judgements.

2. Secondly, it may kindle the fire of his wrath to bring spirituall judgements in the removall of his Ordinances, of his Ministers. Ephesus quenched the spirit, Apoc. 2. 4. I have somewhat against thee, because thou hast left thy first love. Thou hast quenched the spirit, in that thou hast not that zeale and fervency in the profession of the Gospel, &c. Well, what followes? Left I come and remove thy Candle-sticke, vers. 5. As if hee should say, Because thou hast quenched the spirit, therefore I

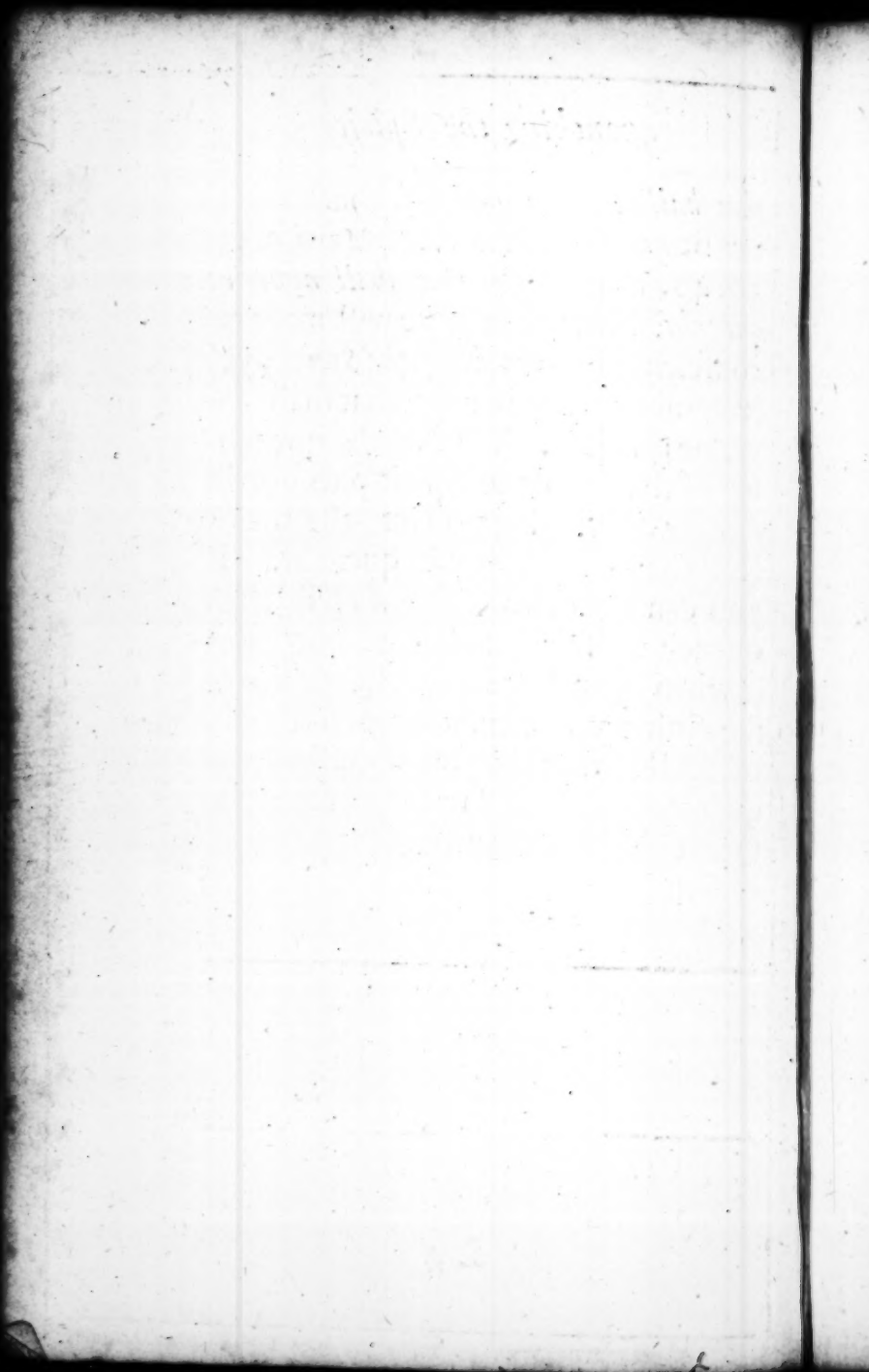
will *quench the Candle*, and the *light* of the Ministry.

Hezekiah complaines, that the *Lampes* of the Temple were *quencht*, 2 *Chron.* 29. God doth it often, hee causes the *Lampes* and *lights* of the Temple to be *quencht*, and people they complaine of it, and finde fault with it. But let them consider whilst they complaine of others, whether they have not most cause to complaine of themselves. Have not they *quencht the spirit*? have not they *quencht* their love to, and zeale for the *truth*? therefore it is just with God, to *quench light*, as you *quench heate*. You put out the *Lampe* of the *spirit*, therefore God puts out the *Lampes* of the Temple. As you feare this, so look that you keep the *spirit burning*, and you shall keepe the *Lampes burning*: But *quench the spirit*, and looke for it, and bee sure of it, God will *quench the Candles*, and remove the *Candle-sticke*.

3. Thirdly, it may and will *kindle the fire* of his *wrath* in *eternall judgments*. Did yee never reade of a fire
that

that shall never be quencht, that can never be quencht? If not, see Mark. 9. 43. 46. 48. into the fire that shall never be quencht. Now then if ye will make no conscience of quenching the Spirit; yet remember there is a fire that shall never be quencht. And that the quenching of the fire of the Spirit puts you in danger of bringing you into the fire of Hell that shall never be quencht. If you can quench the fire of Hell, then quench the spirit, and feare not. But if when you have quencht the fire of the Spirit you cannot quench the fire of Hell; then as you feare the vnquenchable fire of Hell, so feare the Quenching of the Spirit.

FINIS.



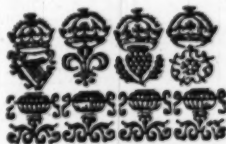
THE
HEART-SMITTEN
SINNER'S SVITE
FOR PARDON.

By IER. DYKE Minister of *Epping*.

PSAL. 21. 1.

For thy names sake, O Lord, pardon mine iniquitie ; for it is great.

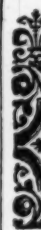
Rogandus est deus ut nos aspiciat : avertat autem faciem suam a peccatis nostris ut deleat ea. Quæ enim non aspicit, delet, & quæ deleverit ea a memoria sepelientur, *Ambros. Lib: de Apolog. David. cap. 8.*



L O N D O N,

Printed by *Tho: Paine*, for *L. Fawne*, and
S. Gellibrand, at the signe of the *Brazen Serpent*, in
Pauls Church-yard. 1640.

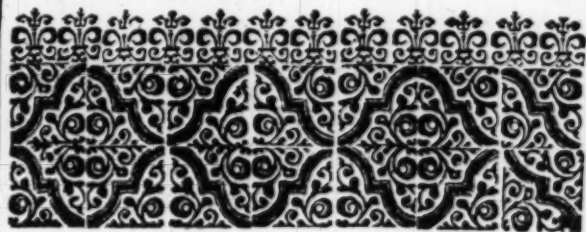
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THE
HEART-SMITTEN
SINNERS SVITE
FOR PARDON.

2 SAM. 24. 10.

*And now I beseech thee, O Lord, take
away the iniquity of thy servant.*



EE read in these two Books
of *Samuel*, that *Dauids*
heart twice smote him; once
1 *Samuel* 24. and another
time in this 2 *Samuel* 24.
there before, here after the Lord had
set him upon the Throne of his King-
dome; there for cutting off the skirt
of

of *Sauls* garment, here for the numbring of the people, *And Davids heart smote him*, saith the Text, *after that hee had numbred the people* : Which smiting of *Davids* heart here, is, me thinks, most like to the smiting of *Moses* when hee smote the Rocke, *Numb. 20. 11.* whereupon *the water came out abundantly* ; so here *Davids* heart had no sooner smote him, but the water came out abundantly : hee thereupon,

I.

First, confessing his sinne, when hee said unto the Lord, *I have sinned greatly in that I have done* : Wherein you see ;

First, peculiarity in respect of the object person to whom hee made confession, which was not *Gad* (though a Prophet, and his Seer) but the Lord : And *David* said unto the Lord, *I have sinned*.

Secondly, Particularity in respect of the object thing, the sinne hee made confession of, when hee said unto the Lord, *I have sinned in that I have done*.

Thirdly, impartiallity towards himselfe

selfe the delinquent in the thing
And *David* said unto the Lord,
(not I have sinned only, or I have sin-
ned in that I have done, but I) have sin-
ned greatly.

Secondly, upon such his confession,
hee falls immediately to deprecation,
and begging pardon of sinne; the se-
cond thing that his hearts smiting of
him wrought upon him here. *And
now I beseech thee, O Lord, take away
the iniquity of thy servant.*

2.

Where you see the substance of his
deprecation is the taking away of his
iniquity. *Take away*, that is, Lord par-
don and forgive the sinne of thy ser-
vant. His heart smites him, his con-
science accuses and pricketh him, and
hee falls to begging of pardon and for-
givenesse. Whence learne;

First, *That the onely thing that can
give ease and quiet to a smiting, accusing,
troubled conscience, is the pardon and for-
givenesse of sinne.* Nothing can ease and
quiet a troubled and a smiting heart,
but pardon of sinne. As nothing can
trouble and pinch the conscience but
sinne:

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sinne, so nothing can ease the conscience but pardon. *Psal. 32. 1, 2. Blessed is hee whose transgression is forgiven.* Why is hee blessed, and how appears it that hee is blessed? Hee answers to both, *ver. 3, 4, 5.* and shewes the truth of it in his owne experience. All the while my sinne was unpardoned I was in wofull misery: The very marrow of my bones was dried up, I was so full of paine I could not forbear *roaring.* And why? see *Psal. 38. 8. I have roared by reason of the disquietnesse of my heart.* Yea, I was in continuall misery, not onely now and then by fits had I pangs that made me roare, but *I roared all the day long,* I could have no ease. But *I acknowledged my sinne, and thou forgavest the iniquity of my sinne.* And then when thou pardonedst me I had present ease, then the aches, pinches, panges and tortures of my spirit were presently abated: And therefore *blessed is hee whose transgression is forgiven.* For blessed is he that hath ease and quiet from the troubles of conscience: and pardon of sinne it is that will

will doe that, as I can witnesse by mine owne experience. All the while my sinne was unpardoned, I was as a man on the racke ; but when my sinne was forgiven, then had my foule ease and refreshment. All implies that the onely thing that can ease the conscience, and discharge it of its trouble, is the pardon and forgivenesse of sinne. Reasons are these :

First, the onely way to remove and take away an evill, any paine, is to remove and take away the *cause* and the *ground* of it. So long as the cause remaines of any evill, what ever courses men take, the evill remaines still. If a man have a thorne in his foot, it puts him to a great deale of paine, it swells, and is full of anguish. Now let a man annoint his foot, let him lap it up, and keepe it warme, let him sit still and not walke upon it, yet all the while the thorne is in his foot hee hath no ease, but it akes, and throbs, and vexes a man still for all this. The onely way to helpe a man to ease is to remove the cause of the sorrow,

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to get the thorne pluckt out, to get that drawne forth. So when a mans conscience is in trouble, and disquiet, a man may use playsters of ease, may seeke to quiet his spirit with merry company, good fellowship, following his pleasures, following his businesse, hee may be padling with these playsters and poulteyses that men in the world seeke ease by; but yet so long as the thorne is in the heart, so long as *guilt* is in the *conscience*, all these flabberments will never ease the paine. There is no way to ease the paine of the heart, but to plucke and draw the thorne out of the heart, to get *guilt* out of the *conscience*. Now nothing can plucke the thorne out of the heart, but onely pardon of sinne. Pardon of sinne pluckes out the thorne, and so gives ease. Marke *Davids* phrase, *Take away the iniquity of thy servant*, and so *Hof. 14. 2. Take away all iniquity.* Pardon of sinne is the taking of it away, the taking of *guilt* out of the *conscience*. And nothing can take away iniquity but pardon: And therefore

pardon

pardon taking away iniquity, that is the onely thing, that can give a smiting conscience ease : Then the conscience is at ease when the weapon is taken away with which conscience smites. Now it is nothing but guilt, that puts a weapon into the hand of conscience to smite withall. When the weapon is taken away, then conscience cannot smite; and when the conscience cannot smite, then a mans spirit is at ease.

Psalme 38. 3. There is not any rest in my bones because of my sin ; when a man hath a grivous ach and paine in his bones, it so afflicts and tortures him that he can take no rest, lay him upon never so soft a bed, yet his aking bones will not let him take any rest. But the way to bring a man to rest, were to take a course to take away that paine out of his bones : If that ach and paine were out of his bones, hee might rest. So here, sinne in the conscience makes the bones full of restlessse paines, *There is no rest in my bones because of my sinne.* It breakes the bones, *Psal. 51.* It not on-
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ly dries the bones, *Psal. 38.* and puts bones out of joynt, but it breakes the bones, and so no wonder that upon sinne there is no rest in the bones: But now if sin were taken away, the bones would soone be at rest. And therefore pardon of sin taking away sin, which causes the restlesnesse of the bones, is the onely thing to procure rest in the bones.

Psalme 38. 4. My sinnes are as an heauie burthen, they are too heauie for mee. A man that hath an heauie & weighty burthen upon his backe, can have no rest till the burden be taken off his back, though hee may seeke to ease himselfe by sitting down, by leaning, yet so long as the weighty burden is upon his back, he can have no ease, still hee is under the pinch, and pressure of it. But the onely way to give his backe ease, is to remove the burden, and to take it off. Sinne is a heauie and a pressing burden, that is ready to breake a mans backe. Now the only way to give a mans back ease, is to remove this burden, and to take it off. Now pardon of sinne is the removing

removing of it, *Prov. 30. 8. Remove farre from me vanitie and lies.* and *Psal. 103. 12. So far hath he removed our transgressions from us.* And therefore pardon being the removing of the burden, and the removing of the cause of the paine, it is the onely thing that gives the back ease. *Matth. 11. Come unto mee all yee that are heavie loaden, and I will ease you.* How? I will remove and take off the burdens that lye so heavie upon your backs. But how doth Christ remove the burdens? By the pardon of their finnes; so that the onely thing in the world to ease a burdened Conscience, is the pardon of sinne. Sinne wounds the conscience. The body being wounded is payned, and put to smart. But oyle and balme powred into the wounds ease their smart and throbbing. And pardoning mercy that is the balme of *Gilead* that gives ease to a wounded conscience, that asswages the throbbings and smart which is caused by sin.

Secondly, all trouble and disquiet of conscience is from the feare and apprehen-

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prehension of wrath. The clouds that are in Gods face cause the stormes that are in the conscience. That as in that case hee speakes, *Psal. 104. 19. Thou hidest thy face, they are troubled:* So in this case, when God hides his face and his favour, and men see nothing but anger and displeasure, yea it may bee see hell and damnation, then the conscience is troubled and disquieted. Then a man *suckles the gall of Aspes, and then the Vipers tongue slayes him, Job 20. 16.* The trouble of conscience arising therefore from the dread and apprehension of Gods anger and displeasure, the onely thing that can ease the conscience, is the hope and sense of Gods favour; let but God give a man a good looke, but smile lovingly upon him, and that favor of God eases the conscience of all trouble, *Prov. 16. 14, 15. The wrath of a King is as the messengers of death;* so Gods wrath much more, and when messengers of death come, how is a mans heart troubled and disquieted: *But a wise man will pacifie it.* And what if it be

be pacified : Then, *in the light of the Kings countenance is life* : So when God lifts up the light of his countenance, then there is life, and then the conscience is full of peace and ease. I but when is it that the light and Sun-shine of Gods face breakes out thus ? That is done in the pardon of sinne : When sinne is pardoned then comes peace and comfort, *Matth. 9. Be of good comfort, thy sinnes are forgiven thee.* That is the onely thing that can comfort the conscience, and ease it, because that is an infallible evidence of Gods favour. Pardon of sinne never comes but out of love and favour. Outward mercies a man may receive from an *angry God*, but pardon of sinne never comes but from *favour and love*. And therefore pardon of sinne being the evidence of a God reconciled, shewing a man the light of Gods countenance, is the onely thing that can ease the trouble of conscience.

Thirdly, sinnes are debts. And a man that is in his guilt, is in his debt, and so in danger before God. Now a

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man that is deeply in debt, cannot be without much trouble of heart. It may be he may make a shift, and set a face upon it before men : I but yet the thoughts of his debts give him many a secret nip, many a close pinch. He may set up an high sayle, and brave it out in apparell, but yet for all this his debts vex him, and many a night hee takes but little rest, because still the thoughts of his debts trouble him. Now when a man is in this trouble of heart, and disquiet of spirit with his debts, there is no way for a man to have his heart eased, but either to get his debts *paid*, or to get his debts *pardoned*. And if they be such, as hee is never able to pay, then no way to ease him of his cares and feares, but to have his debts *pardoned*.

Now a sinner is in debt to God, and when conscience is troubled about these debts, what ever face a man may set upon it, yet his heart will be miserably troubled about his debts; hee will live in a continuall feare of being arrested by Gods anger, of being drag'd

drag'd by the throat to hell: For such debts they are, as a man can never pay, *Luc. 7. Two debtors that had nothing to pay*: So therefore there is no other way to give a mans conscience ease, but by the pardon of his finnes, because that is the pardoning of his debts: Therefore pardon of sinne is called *blotting out iniquity*, *Psal. 51*. It is the drawing crosse lines over all our debts, it is the blurring out all our finnes in Gods debt-booke. Pardon of *debts* is the onely way to ease a disquieted *debtor*, pardon of *sinne* is the pardon of *debts*, and therefore the onely way to ease our consciences.

To teach us in trouble of Conscience and under the smitings of heart, what course to take for ease and peace, viz. to make out presently as *David* does for pardon of sin, make hast to God, and sue for pardon, and give God and thy selfe no rest, till thou hast got thy pardon. If thine heart smite thee, and thy conscience pinch thee, fall presently to this course, *I beseech thee O Lord take away the iniquitie of thy*
M 4 *servant.*

servant. As *Solomon* speakes in the case of suretieship, *Prov. 6. 1, 5.* So doe thou, If thou hast sinned, and thy conscience have stricken thee with the hand, doe this now my son, and deliver thy selfe from the painful and smarting buffetings of thy conscience. So humble thy selfe, and make sure thy friend, see and humble thy selfe by confession, and by begging, and getting thy pardon, make God thy friend, and make him thy sure friend, and do this quickly, as *verse 4, 5.* This is the only way to get ease, this is the only way to get rest in thy bones. It is strange how men in paine of Conscience will sharke for ease, and try all conclusions, before they will take the right course to come, and sue to God for ease by pardon. The Prodigall was in want, *Luke 15.* why doth hee not so soone as he is pincht goe to his Father? no, hee will try other conclusions first. Hee joynes to a citizen, it may bee he may finde helpe that way: Hee will keepe swine, it may be he *may fil his belly with the huskes*: But when he hath done all, that

that will give him no ease, hee must come to this at last, I will goe to my Father, I will goe beg mercy; And he never finds ease, till he be in his fathers Armes, in his Fathers house, till his Father kisses him and cloathes him. So men in trouble of conscience are loth to make out to Gods pardoning mercy. Some will try what company will doe, some will try what pleasures will doe, it may bee they may drinke away their trouble, and drowne it that way; it may bee they card and dice it away; it may be they may; it may bee they may haue and hunt it away; it may be superstitious penance, a pilgrimage, a Popes pardon will doe the deede, it may be, multitude and variety of imployments may take off the heart so, that it shal not beate leisure to trouble them with accusations and torments. How vaine are all these: This is nothing but arrand sharking: All such courses will not doe. It is in that case as in that, *Hos. 5. 13. When Ephraim saw his sickness, and Juda saw his wound: then went Ephraim to the Assyrian, and sent*
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to King Jareb ; yet could hee not heale you, not cure you of your wound. So when men see their spirituall sicknesse, and feeble the wounds of conscience, the smart and the anguish of them, then go they to this shift, and that, to this sharking course, and that ; they go to their merriments, companions, sports, plaies, imployments, superstitions, and yet can they not heale them, nor cure them of their wounds ; their wounds bleed still, smart still, their consciences throb with anguish still, and for all this, as with them there, *vers. 14.* Conscience is as a Lion unto them, and roares and teares still. Men must come to God for pardon at last if they wil have ease. And were not a man as good come at first, and save so much lost labour ? Had not the Prodigall as good have come to his father at first, as to goe the furthest away about ?

Sin leaves a sting in the conscience. When a man is stung with an Horner, it afflicts the place with a great deale of anguish. And what will a man doe in such a case ? The first thing hee will
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doe for his ease, is to plucke out the sting, the Horner hath left behinde : For if a man apply medicines for ease, yet if the sting be still sticking in his flesh, medicines are in vaine. So when the conscience is stung, and throbs, and rages, the way is first to plucke out the sting out of the conscience. Nothing can take away the sting out of the conscience, but pardon : *Pardoning grace* onely can fetch that out ; therefore when thy conscience is stung, and doth paine and vex thee, let that be the first thing, and let is bee done speedily too, to seeke to God for the *pardon* and *remission* of thy sinne. That will take out the sting, and when the sting is out, there will follow present ease.

Secondly, marke what *Dauids* suite to God is, *Take away, I beseech thee, take away the iniquity of thy servant.* Learne then, what is a maine thing that concernes every sinner to looke after, and labour for ; *A maine thing that above all others a sinner should looke after, and take thought, and care for, is the*

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the pardon and remission of his finnes. Our Saviour in the forme of prayer by him prescribed, teaches us to pray but sixe petitions; and amongst those sixe, the fift is *forgive us our trespasses*, and observe with what petition it is coupled, *Give us this day our daily bread. And forgive us.* Two things may be there observed. 1. First, hee subjoynes petition for pardon to petition for bread. 2. Secondly, hee couples and conjoynes them. In the three first petitions one petition is *subjoyned* to another, but not *conjoyned* to the other. *Hallowed be thy Name, thy Kingdome come, &c.* hee saith not, *And thy Kingdome come, And thy will be done.* But here these are coupled, *Give us, &c And forgive us.* And this to teach us, that there is as great necessity of *pardon* for eternall life, as of *bread* for temporall. That we stand in as much need of a *forgiving* God for our soules as of a *giving* God for our bodies: So also that wee should bee no lesse thoughtfull and carefull for pardon of sinne, than men are for bread: That
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wee should beg as hard, and toyle as hard for the pardon of sinne, as for bread to maintaine life.

The Lord, *Hof. 24. 2.* prescribes his people a prayer, and thath hat but two petitions, and this is not onely one of them, but the first of them, *Take away all iniquity, and give us good.* Agur put up but two petitions to God, and these were the petitions that he meant to put up to his dying day, *Prov. 30. 7.* *Two things have I required of thee, deny them mee not before I dye,* that is, two things I have beg'd, and will not leave begging to my dying day; and one of these two, and the first of these two things that he would beg to his dying day, was the *pardon* of his sinnes, *v. 8.* *Remove farre from me vanity and lyes:* As if he should say, Lord be mercifull unto mee in the pardon of my sinnes. So that there is no thought nor care that should take up a mans time and paines all his life-long, as this, how to get the pardon of our sinnes. It is the greatest mercy that can be showne us. It is true that wee live wholly upon
mercy;

mercy ; that we have a being it is mercy ; that wee have any comfortable being it is mercy ; mercy that we have food to put into our bellies ; mercy that wee have clothes to put upon our backs, mercy that we are freed frō many sorrowes, sadnesse, and heavy crosses that others lye under ; *all is mercy* : but yet lay all together, and they are nothing to the mercy that is in *pardon* of sinne ; that is the greatest mercy that can be shewed : *Psal. 51. 1. According to the multitude of thy tender mercies, blot out my transgressions.* See then, that it is mercy that must blot out transgressions, nay it is tender mercy ; nay it is a multitude of tender mercies that blots out and forgives sinne. And therefore it being so great a mercy, our cares should be suitable and proportionable to it. The greater the mercy is, the greater should a mans care be to get a share in that mercy.

Use 1.

First, if pardon of sinne be a thing of such concernement, the maine thing that a sinner should looke after, then let us make it our great care, and the great

great endeavour of our lives to get the pardon of our finnes. It is wofull to see our negligence and security in this point. What is there in all the world that concerns men to looke after more, and yet what is there, that men looke after lesse than the pardon of their finnes? No care, no thought, no time, no paines too much, or enough for getting goods, riches, and the necessities of this life, but how rare and infrequent are mens cares & thought for the pardon of sin. All our cares are wasted, and expended upon these trifles, but for this one thing that is necessary, scarce one serious thought in the whole yeere. *Who will shew us any good?* that string men harpe upon. But who will shew us the way to get the pardon of our finnes? that's a question rarely asked.

It is too true, that men have not that care for their foules they have for their bruit beasts, for their very Hogs and Dogges, *Luc. 14. 5. Which of you shall have an Asse or an Oxe fallen into a pit, and will not straight way pull him out:*

out : Nay, if it were a Swine, nay if a Dogge, hee should be pul'd out, and pull'd out straight way. Such care and such compassions would wee with haste shew unto these vile and base creatures. But how often doe mens soules fall into the pit, even into the pit of Hell and Death by their sinnes? and yet no care nor compassion to pull them out, much lesse to pull them out straightway: But for any care or conscience is taken there, their poore soules may lye and rot in the pit. A miserable thing, that a man should shew more care and pitie to his Swine, than to his soule. It being therefore the maine thing a sinner should labour for, to get his sinne *taken away*, be we exhorted in Gods fear to make this our maine care: Spend lesse time and care upon the world, upon your profits and your pleasures, squander not out your cares, time and paines upon these vanities, these nothings. Spend some time, spend some care, some paines upon your poore soules, in getting their sinnes pardoned.

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Let *Job's* thoughts be ours, *Job* 7. 20, 21. So say wee, *Alas I have sinned,* and am a guilty person before God, *What shall I doe unto God?* What course shall I take that my sinne may be pardoned? Oh Lord that I had an heart to seeke out for my pardon! Sayes *Job,* *And why doest thou not pardon my transgressions, and take away mine iniquity.* Hee speakes as if hee had beene thoughtfull and painefull about that businesse, and wonders that after all his endeavour, hee cannot get his pardon sealed; As if hee should say, Lord what is the matter that I cannot get my pardon. Now, if many of us should put *Jobs question* to God, and say, And why doest thou not pardon my transgression, and take away mine iniquity; might not God answer us, And why doest thou not seeke for thy pardon, and why doest thou not labour for the taking away of thine iniquity. Why should I pardon your iniquity, that take no care for your pardon? Why should I forgive your iniquitie, that seeke not for the forgivenesse of it: Let

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us therefore make it a matter of greater care and thoughtfulness than ever yet wee have done.

Martha, Martha, thou cumberest thy selfe about many things, but one thing is needfull; and thou takest not the care for that thou shouldest doe. So it may be said of most men: We cumber our selves with thoughts for food, for rayment, for our selves, and for our children, for our backs and our bellies, for wealth and for riches, and all these cares are but cumbers. But there is one thing necessary, one thing so necessary, as that ye are undone, and perish for ever unlessse you get it, *viz. The pardon of your sinne*, and as if it were a trifle, a matter scarce worth the looking after, as if it were that which hung upon every hedge, you never minde it, nor once looke after it.

That therefore men may bee awakened out of this grosse supine negligence, and be stirred up to looke after this so great a matter; Consider these motives following:

First,

First, our very life lyes upon it. Every sinner in his guilt, having his sinne unpardoned, let him be what he will, hee is no better than a dead man. That as God spake to *Abimelech*, Gen. 20. 3. *Behold thou art but a dead man for the woman which thou hast taken.* So, behold thou art but a dead man, and a dead woman for the sinne which thou hast committed, if thy sinne be not pardoned. An unpardoned sinner is but a *dead man*, Ephes. 2. 1. 5. Wee use to say of a condemned person, that hee is a dead man: But now when a mans sinne is pardoned, then hee hath his life; as when the King gives a condemned man his pardon, wee say hee gives him life. Our Justification is called *Justification of life*, Rom. 5. 18. A maine part of our Justification is the pardon of sinne: So that pardon of sinne it is our life. *I said unto thee in thy blood, live, &c.* Ezek. 16. 6. and Ephes. 2. 5. *Wee which were dead in sinnes hath hee quickned, made alive.* How come wee to be made alive? for by grace wee are saved: God of his free

grace hath pardoned us our sinnes, and thus are wee quickned that are dead. Now if our life lies upon our pardon, and wee be no better than so many dead men without it, doth it not concerne us to looke about us, and to get our pardon? Is there any thing of that concernement that our life is? Therefore as *Moses* in that case urges them, *Deut. 32. 46, 47. And hee said unto them, set your hearts unto all the words which I testifie among you this day, which yee shall command your children to observe to doe all the words of this Law. For it is not a vaine thing for you: because it is your life, and thorow this thing yee shall prolong your dayes in the land whither yee goe over Jordan to possesse it.* So in this, set your hearts upon this businesse, and make it the greatest of all your care to get pardon of sinne; it is not a vaine thing, nor a trifling businesse, it is your very life. If yee get not your pardon yee dye, yee perish, yee are undone unto eternity. When a man is condemned to dye, if he have any friends that can doe any thing with those

those about the King, hee sets them all on worke, and there is great meditation, great and earnest suing, no paines nor cost spared, riding and poasting to and againe. Now what is the reason of all this adoe? Because the mans life lyes upon the Kings pardon, if that businesse be not plyed and effected, the man dyes, and is sure to be executed: And therefore life lying on it, no marvell hee bestirres himselfe, and sets his wits and his friends on worke with all their might. It is our case if sinne unpardoned, wee are but *dead men*, and undone men, our life lyes upon Gods *mercy* in our *pardon*: And our life lying upon it, how doth it concerne us to bestirre our selves, and to give our hearts no rest till wee have prevailed with God for this favour, the *taking away of our iniquity*. Our life stands in our Salvation, our life stands in our Redemption, our life stands in our Reconciliation to God: And all these stand in the pardon of our sinnes. Our Salvation stands in it, *Luc. 1. 77.* Where the end of *John*

Baptists going before the face of the Lord is said to be, *To give knowledge of salvation unto his people, by the remission of their finnes.* As a man is said to bee saved when the Kings pardon comes. Our Redemption stands in it, *Ephes. 1. 7. In whom wee have redemption through his blood, the forgiveness of sins.* We may talke of Christs blood, and redemption by him, but redemption wee have none, and benefit of Christ wee have none, till wee have the pardon of our finnes. Our Reconciliation with God stands in it, *2 Cor. 5. 19. God was in Christ reconciling the world, not imputing their finnes.* And therefore since our Salvation, our Redemption, our Reconciliation stands in it, our life stands in it: And since our life lyes upon it, it ought to be our greatest care above all things to get the pardon of our finnes.

Secondly, it is the in-let to all other mercy, and that which ushers in all other good, *Hos. 14. 2. Take away all iniquity, and give us good.* They must pray for good to be given. I but your iniquities

iniquities with-hold good things from you, Jer. 5. 25. Therefore their first petition is, Take away all iniquity: So that wee can looke for no good to be *given*, till sinne be *forgiven*: And when sinne is forgiven, then that is removed that with-holds good from us, and then way is made, and the passage cleered for the entrance of good. And therefore when God intends any mercy or a speciall good to a people, hee first makes way for it by the taking away their iniquity: Hee prepares a way for his blessings by the pardon of our sinnes: So when God intended the mercy of peace and liberry to his Church, deliverance from the sorowes, see what hee doth withall, *Isa. 40. 1, 2. Speake comfortably to her that her warfare is accomplished, all her troubles and afflictions shall have an end.* I but alas, might they say, wee have so many sinnes, and so great guilt upon us, that wee cannot hope to have that comfort. Therefore see what followes, an answer to that objection, *That her iniquity is pardoned*; As if hee should

say, I will take away your iniquities, and so make way to that mercy; your sinnes shall be pardoned, and so shall be no hindrance to you. And so when the palsey man came to bee healed, what was it that made the way to that mercy. So soone as Christ sees him, hee sayes not Sonne be of good comfort, thy palsey is cured, but *Be of good comfort, thy sinnes are forgiven thee*, and then when that is done, then *Arise take up thy bed, and walke*: The pardon of sinne made way for the cure of his palsey. And so *David* makes that the in-let of his bodily health; *Psal. 103.3. Who forgives all thine iniquities, who heales all thy diseases. Davids diseases were healed, and what made way for the healing of them, who forgives all thine iniquities.* Pardon of sinne makes way for this blessing. See *Isa. 38. 17.* where King *Hezekiah* confesseth it had made way for the same to him; *Behold, saith hee, for peace I had great bitterness, but thou hast in love to my soule, delivered it from the pit of corruption: for thou hast cast all my sinnes behinde thy backe.*

backe. Nay, for health to an whole Land, *Isa. 33. 24. The inhabitant of the Land shall not say, I am sicke.* The Land shall be free from contagious, infectious, pestilentiall, epidemicall diseases. That's a great blessing, but what shall make way for such a mercy? *The people that dwell therein shall be forgiven their iniquity.* And therefore when David sets himselfe to praise God for being a God that heard prayer, hee makes this the ground of it, *Psal. 65. 2. Blessed be thy name that hast heard my prayer.* Oh, how could God heare thy prayer when thou hadst many sinnes, which covered God with a cloud, that thy prayer should not passe thorow, as *Lam. 3. 44. Answ. It is true, vers. 3. Mine iniquities had prevailed against mee, and they had kept good things from mee, and brought evill things upon mee; but yet for all that God heard my prayer, and to make way for hearing my prayer, As for our transgressions thou shalt purge them away, and so make way for hearing prayer, and doing mee good.*

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This should be a strong motive to us, to get our finnes taken away, and pardoned. Wee stand in need of good to be given us daily. To have the Gospel and peace continued, it is a wonderfull great good and happinesse, to have the land healed, and the plague removed, and stayed from rising and spreading, it is a good wee begge of God, and faine would have it. There is a way to have it, and to have God give us this good, but men doe not, will not take the course to get this good. If our finnes were pardoned, God would give this good of the continuance of the Gospell, and peace: If our finnes were pardoned, God would give this good of good and seasonable weather; would give this good of healing the Land, and staying the plague. Now then, as we would have God doe these things for us, so let us get the *pardon* of our finnes. We pray for these mercies, if wee would have them, let us take heed that our iniquities prevaile not against us: And as wee would not have our iniquities prevaile

prevaile against our prayers, so let our first care be to have them *purged away*, and *pardoned*. Wee may pray for such mercies as wee neede, wee may pray for the staying and removing of the plague till our hearts ake, and we shall never prevaile, so long as our iniquities prevaile against us: And they will prevaile against us to bring on the plague, and other judgements, if wee doe not get them pardoned. So long as the people of the Land have not *their iniquities forgiven them*, wee cannot looke for it that the inhabitants of of the Land, of the Citie, should not say, *we are sicke*. But so long as wee get not sinne pardoned, so long as that reignes untraken away, so long we shall say wee are sicke, that our Townes and Cities are sicke of the plague of pestilence; Behold, *I will bring it heath and cure, and I will cure them, and will reveale unto them the abundance of peace and truth. And I will cleanse them from all their iniquity whereby they have sinned against mee: and I will pardon all their iniquities whereby they have sinned,*
and

and whereby they have transgressed against me, Jer. 33. 6. 8. That's the way to get health and cure.

Thirdly, it is that which seasons and sweetens all other mercies, comforts and contentments wee enjoy, which makes all mercies sweet, which makes all comforts savoury. The want of pardon imbitters all comforts, and makes a mans soule abhorre them all. Looke upon a man that is in distresse of conscience, under the sense of Gods anger, and in feare of condemnation; what joy and contentment takes that man in any thing hee hath, wife, children, houses, lands, wealth, riches, what comfort takes hee in them all? It is with a man in this case, as it was with that of Haman, *Esth.* 5. 11, 12, 13. And Haman told them of the glory of his riches, and the multitude of his children, and all the things wherein the King had promoted him, and how hee had advanced him above the Princes, and servants of the King. Haman said moreover, Yea, Esther the Queene did let no man come in with the King unto the banquet that shee

shee had prepared but my selfe, and to
morrow am I invited unto her also with
the King. Yet all this availeth mee no-
thing, so long as I see Mordecai the Jew sit-
ting at the Kings gate. All gave him no
content so long as Mordecai sate at the
Kings gate. So here, though a man
have all these comforts, and be up to
the chin in them all, yet will a mans
conscience that wants pardon, be wor-
king and speaking thus if it be awake-
ned, I have such and such comforts,
yet all this availes me not, so long as
sinne lyes before the doore, so long as
my sinne lyes unpardoned. I stand in a
state of guilt and wrath, and what
know I but I shall goe to Hell, and bee
damned, and so long as my condition
is such, what am I the better for house,
land, wife, children, what tell you me
of riches, and wealth, and these trifles,
when Gods curse and vengeance hangs
over my head, and is ready for ought
I know to fall upon mine head every
moment, and to arrest me, and drag me
to hell, there to be in torment for e-
ver? But then mercies are mercies in-
deed,

deed, then they are sweet indeed, when they come swimming to us in the streame of Christs blood, when they come with a pardon in their hand. Behold, sayes David to Ziba, *Thine are all that pertained to Mephibosheth; Take thou all his lands; and see how hee answers, 2 Sam. 16.4. I humbly beseech thee that I may finde favour in thy sight, &c.* As if hee should say, I had rather have the Kings favour than the Lands, what good will the Lands doe mee, unlesse I may have the Kings favour. So in this case, it is the favour of God in the pardon of sinne that sugars all outward comforts. See *Isai. 40. 1, 2. Comfort yee my people, &c. Say unto her that her warfare is accomplished. Is that all? No, And that her iniquity is pardoned.* It is a comfort to have peace, liberty, freedome from enemies, molestations and oppressions; I but then it is a comfort indeed, and then it is sweet indeed, when it comes with the pardon of sinne. When the conscience hath peace with God, then there is comfort, great comfort in
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outward peace. So when the palsey man came to Christ, hee came for cure, and it had beene a great mercy to have had his health and recovery from that disease. But marke, Christ sayes not, Be of good comfort, thou shalt have thine health, that hee tells him after hee shall have, but *be of good comfort thou shalt have thy pardon.* To teach, that then health and recovery is a sweet comfort, when a mans sinne is pardoned. *Give us our bread, forgive our sins,* teaching us, that there is little comfort in having bread without pardon; and that, that which makes bread comfortable and sweet, is when it comes with pardoning mercy. A man that lyes in prison and is a condemned man, cloath him with rich apparell, feed him with delicious fare, let him have the sweetest Musicke, yet so long as he is a condemned man, and lookes every houre to be fetcht out to execution, all this gives him no content: His heavy heart puts the Musicke out of tune, takes away the rellish of his dainty foode: But if now a pardon might
but

but come from the King to such a man, this would make the Musicks sweet, the fare pleasant indeed: Nay, though hee had nothing but bread and water, yet a pardon would so rejoyce him that hee would thinke his bread and water good cheere, it would turne his water into wine. This is the mercie that crownes all other mercies, it is a crowning and the chiefe of all other. *David, Psal. 21. Had a crowne of pure Gold set upon his head.* But when David comes to blesse God for all his benefits, *Psal. 103. Blesse the Lord, &c.* Hee sayes not, which hath set a crowne of pure gold upon thine head, but *vers. 4. Who crownes thee with loving kindnesse and tender mercies,* Hee blesses God for crowning him with mercy, tender mercy; for setting, not a crowne of gold, but a crowne of mercy upon his head. But how did hee set it on his head, *vers. 2. Who forgives all thine iniquity.* Pardonine mercy is crowning mercy, and David more joy'd in that than in his crowne. A crowne without pardon is but a crowne of thornes.

Dauids

Dauids greatest comfort is in his crowne of loving kindnesse and tender mercies.

Fourthly, it is that which fits for duty, for the duties of praying, hearing, receiving of the Sacrament. A man is never fit for any duty till his finnes be pardoned. So long as a man stands guilty before God, as hee doth till sin be pardoned, all his duties are turned into sinne. That's an heavie imprecation, *Psal. 109. 7. Let his prayer become sinne.* But marke the ground of it, and how it comes about. *When he shall be judged let him goe out guilty, and let his prayer become sinne.* When therefore a man stands guilty, then his prayer becomes sinne; and every man whose sin is not pardoned stands guilty. The person being in his sinne, hee turnes his duties into sinne. Not only *the plowing of the wicked is sinne, Prov. 21. 4.* but the praying of the wicked is sinne. Plowing is an *honest* worke, and praying is an *holy* worke; but sinne unpardoned marres both plowing and praying, turnes the *honest* worke

of plowing, and the *holy* worke of praying into sinne. It is bad enough, and sad enough, that a man sinnes when hee sweares, that his oathes are sinnes, how much more sad is it, that a man sinnes when hee prayes, that his prayers are sinnes. That is the sad condition of every man who stands guiltie, and hath not his sinne pardoned.

The end of all duties is communion with God: And a man is never fit for a duty, till hee be fit to have fellowship and communion with God: And a man is never fit for fellowship and communion with God, till his sinnes be pardoned, and so never fit for duty, till sinne be pardoned. There is no fellowship and communion to be had with God, so long as there is a separation betweene God and us. Now a mans sinnes unpardoned, set God and us at a distance, make a separation betweene God and us, *Isa. 59. 1, 2. Behold the Lords hand is not shortened, that it cannot save: neither is his eare heavie, that it cannot heare. But your iniquities have*

have separated between you and your God, and your sinnes have hid his face from you that he will not heare. As if hee should say, therefore ye pray and God heares you not, yee pray and yee have no fellowship with, nor answer from God, because your sinns are upon you, and they being unpardoned separate betweene you and God, and they hide his face from you; In vaine doth a man seeke communion with God, when separated from him: Sinne unpardoned makes the Lord a separatist, he will not joyne with us, nor have any fellowship with us in any of our duties. Till sinne be separated from us, God will separate, and then sinne is separated when it is pardoned, and when pardoned then fit for duty, because then so qualified as God will have communion with us.

○ Wee are never fit for duty till wee can so doe duty, that wee may expect good from duty: Then fit for prayer, the Word, the Sacrament, when so qualified as that we may receive good from God in them, and by them: And

that is then when wee have our iniquities taken away, *Hof. 14. 2. Take away all iniquity, and give good.* Why pray wee but that God may give good by that ordinance? Why heare wee but that God may give good by that Ordinance? Why receive wee the Sacrament, but that God may give good by that Ordinance. I but if wee will receive good by these, wee must be fit to pray, heare, receive, let us be qualified aright, and God will give good. But what is that qualification? *Take away all iniquity, and give good.* Therefore men doe these, and no good is given them, because they first take not a course to have iniquity taken away: Prayer would give good, preaching would give good, and the Sacrament would give good, if wee would come fitted for these duties; and this is the maine thing that must first be had to fit us, the *pardon* of sinne.

No duty is accepted till a mans person be: No mans person is accepted so long as he is in his guilt: hee is in his guilt that hath not sinne pardoned; but

but when sinne is pardoned, then guilt is taken off ; when guilt is taken off, then a mans person is accepted ; when a mans *person* is accepted, then his *duty* is accepted : A man is never fit for *duty* till hee be such an one as may be accepted, and can never be *accepted* till his finnes be *pardoned*. When a man comes to God in any holy duty, and comes in his guilt, in his finnes, Satan is presently ready to put in a barre against him, and to lay his finnes in his dish, that God may not regard him. Lord here is a man prayes, heares, receives, Lord respect not his service, let him have no acceptance, nor answer from thee. I but why Satan ? Lord hee is a swearer, a drunkard, uncleane, covetous, hee hath committed such and such finnes, and the guilt of them yet lyes upon his soule : And wilt thou have communion with guilty sinners ? Art not thou *a God of purer eyes then to behold iniquity* ? And this is a strong plea, and will carry meate in the mouth of it, so long as sinne is unpardoned. There is no way to enervate Satans

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pleas, but by getting sinne pardoned; that is it alone which will take off the edge of all his accusations. Our *prayers* will never be of force, so long as his *accusations* be of force: His accusations will be of force, and will enfeeble the prevailing of our prayers, so long as sinne is unpardoned: But when once sinne is pardoned, then God hath to answer Satan with all. It is true Satan that this man that now prays, &c. hath committed such sins as thou accusest him, and those finnes of his deserve that hee should be rejected, but yet those finnes of his shall not prejudice his prayers, nor be any stopping to my blessing, for I have pardoned all those finnes of his, they are all taken away and forgiven. Doe but consider that place, *Zech. 3. 1. There is Josphua standing before the Angel of the Lord*, that is, before Christ; standing, that is, ministring in, and executing his office, offering up sacrifices and prayers for the people. And at the very same time *Satan is standing there also, and standing at his right hand to resist him,*

him, to be an adversary to him, that is, hee was there ready to hinder and frustrate his prayers by putting in accusations against him. What was the ground of his accusations? Wherein lay their strength? That appeares, vers. 3, 4. Now Ioshua was cloathed with filthy garments. That is, he was guilty of divers finnes, as vers. 4. opens it, And hee answered, and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to passe from thee, and I will cloath thee with change of raiment. Now Christ is willing to accept Ioshua, and to regard him in his service. I but, Lord, sayes Satan, hee is in his filthy garments, hee is defiled with the guilt of his sinne. Therefore that Christ may make way for the prevalencie of Ioshua's prayer, see how hee answers, Take away his filthy garments. And hee sayes unto Ioshua, I have caused thine iniquity to passe from thee, &c. Ioshua, thy sins are pardoned, and so thy prayers shall speed, and shall prevaile against all Sa-

tans resistance and accusations : Out of which passage wee may observe these particulars :

1. *First*, that when ever man comes to pray to God, and performe that duty, Satan will stand at his right hand to resist him. *Joshua cannot stand before Christ, but Satan will stand at his right hand.*

2. *Secondly*, that the maine strength of Satans accusations lyes in the *guilt* of our finnes. Sinne unpardoned is that which puts validity into his resistances.

3. *Thirdly*, that when sinne is pardoned, and *filthy garments taken away*, then a mans prayer prevails, findes acceptance, and proves too strong for Satans resistances. A pardoned sinners prayers are too strong for all the devils in hell with their accusations.

So that all this considered, what a motive should it be to make us get our pardon. As wee would not have all our duties to be turned into finnes ; as wee would have communion with God in them all ; as wee would get
good

good by, and in them all ; as wee would have our duties accepted, and prevalent ; as wee would bee fit to pray, &c. so get the pardon of our sinnes. What a sad thing is it to lose all our endeavours, to lose our prayers, hearing and receiving ; all is lost, and is lost labour, if wee come unfitted to them. Every man that is unpardoned, is unprepared ; every unprepared man doth but lose his labour in all his duties and performances.

Fifthly, it is that which exceedingly fits a man to suffer, and to beare the crosse : It is that which every one must reckon upon, that will be Christs, to take up the Crosse. It is but a delicacy that men dreame of, to divide Christ and his Crosse : A man cannot *take* one, but hee must resolve to *take up* the other. Now no man can suffer unlesse hee be fit for it, and well prepared for the service. It is not an easie thing to suffer, there is a great deale of patience, of courage, of resolution and Christian magnanimity of Spirit required in him that will suffer for Christ

5.

Christ and the Gospell. A man that is fearefull, a coward will never suffer. Hee that will suffer, must be free from cowardise of spirit. Now there is nothing so coves a mans spirit as the feare of Hell and damnation. Many a man could looke death in the face, that dares not looke Hell in the face. Many a man that shrinkes not at *dying*, yet shrinkes at *damning*, that quailles the stoutest courage in the world. And there is nothing that puts a man more in the feare of Hell than guilt, the want of the pardon of sinne. And nothing that makes a man feare Death more, then when through death hee sees Hell, when hee sees the gates of death open into Hell; and then a man sees Hell through death, when hee apprehends his sinne unpardoned; and seeing Hell through death, hee is so affrighted at the sight of Hell, that if hee can shift it hee will not dye, but will redeeme himselfe from death upon any termes: Hee will doe any thing, yeeld to any thing, be of any Religion,

ligion, of any faith, rather than suffer death for the true Religion, because if hee dye, his finnes being unpardoned, hee knowes there is no way but Hell for him. Thus doth sinne *unpardoned* unfit a man to dye for Christ, an unpardoned sinner dreads the *fire*, because it may but prepare him for *a worse* fire in Hell.

But now when a mans sinne is pardoned, and his conscience discharged of the guilt, his heart is quit of all feare of Hell and damnation: Hee sees the gates of death open into Heaven, into happinesse. And Death is not dreadful nor terrible at all when the doore opens that way. There is nothing so animates a man, so fills his heart with courage and resolution, as *pardon* of sinne doth. That is it which alone makes a Christian Souldier valorous, that takes palenesse out of the cheekes, whitenesse out of his Liver, cowardise out of his heart; such *have their feete shod with the preparation of the Gospell of peace*, as it is *Ephes. 6. 15.*

As therefore wee would doe God service,

service, and his Cause honour, as wee would be able to be good Souldiers, and resolute couragious Champions for Christ and his cause, which is the greatest honour in the world, so get that taken away that takes away all courage, *Take away the iniquity of thy servant*, for that will take away the courage and resolution of thy servant, get that off which will cove thy Spirit, the guilt of thy sinne. Get the pardon of thy sinne, *Get thy feete shod with the preparation of the Gospell of peace*. If once thine heart have the peace of the Gospels working, have peace from thy pardon, it will make thee looke upon prisons, scourges, rackes, strappadoes, gibbets, stakes, fires, as at so many flea-bitings: It will make a man have an heart like *David, his heart was as the heart of a Lion*.

6. *Sixthly*, it is an excellent and speciall preparative for death. There is no man but must die, and there is nothing so much concernes a man, as to be fit, and prepared to dye. *It is appointed to all men once to dye, and after death comes*

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judgement, Heb. 9. After death comes Judgement, and as a mans death is, so is his judgement, *As the tree falls so it lyes*: Such as a mans *death* is, such is his *doome*. If a man dye with his finnes pardoned, then hee is judged to life; if a man dyes without pardon, then his judgement is without mercy, hee is judged to death, and sentenced to Hell. Inasmuch therefore as a man is never fit to dye comfortably, and happily, till death shall make way for him into Heaven, and a man cannot looke for any entrance into Heaven till hee be pardoned his sinne, therefore till a mans sinne be pardoned, hee is never fit to dye. See how *Job* speakes, *Iob 7. 21. Why dost thou not pardon my sin, and take away mine iniquity*; As if hee should say, Oh Lord be not hard to be entreated, let mee prevaile with thee for the pardon of my sinne. But why is *Iob* so earnest for the pardon of his sinne? See what followes, *for now shall I sleep in the dust*; As if he should say, Now Lord I am upon the point of death, and looke for no other but
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to dye ; and alas , how sad will my condition be, if I should dye without my pardon. Since I must dye, Lord fit and prepare me for a comfortable death by the pardon of my sinne.

Then is a man fit to dye, when the time after death shall prove a time of refreshing: Times of refreshing come after the pardon of sinne, *Act. 3. 19. Repent, saith Peter to the men of Israel, and be converted, that your sinnes may be blotted out, when the times of refreshing shall come from the presence of the Lord.* And then the times after death are times of *refreshing*, when the times before death are times of *remission*. Hee hath prepared himselfe well for death, that hath taken order that the time after his death, shalbe a refreshing time; and that order onely hee takes, that before his death hath taken order for the pardon of his sinnes.

Then a man is fit to dye, and never till then, when the sting of death is taken out, so as death can doe a man no hurt, when *death* shall not be *deadly* to him. There is a speech, *Apoc. 2. 23.*

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I will kill her children with death. Some men are kill'd with death, they doe not onely dye, but they are kill'd with death, Death proves deadly to them. All men dye, but all men are not killed with death. As a godly man said that hee did *agrotare vitaliter*, so godly men they doe *mori vitaliter*: When a man can dye so, then hee is fit to dye.

Now whence is it that death becomes deadly? 1 Cor. 15. 56. *The sting of death is sinne.* Sinne onely makes death deadly. That which armes death to doe hurt, is sinne. It is as in that case, *Apoc. 9. 10.* The Locusts there had a power to hurt men with their *Scorpion-like tailes, and their slings in those tailes, and their power was to hurt men five moneths.* So death hath a power to hurt men, but that power is from men themselves; Sinne it is that gives this power to Death to doe a man hurt.

In Death there be two things:

First, the *hand* of Death, which is the power it hath over all men, it hath

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an hand to lay upon all; good and bad. *Hof. 13. 14. I will ransom, them from the power of the grave : I will redeeme them from death. Psal. 49. 15. But God will redeeme my soule from the power of the grave ; for hee shall receive mee.* All men must come into this hand of death. Now it is sin that gives Death this hand : But yet this hand is not deadly, it but separates soule and body, and but for a time. At the Resurrection that hand of death shall be cut off, *Hof. 13. 14. O death I will be thy plague : O grave I will be thy destruction.*

2.

Secondly, the sting of death. That is the power it hath of delivering men over to the curse of God and eternall wrath : And it is this sting that makes it deadly. It may strike a man with the hand, as it doth all godly men, and yet not be deadly, but then deadly when it strikes with a sting, and makes way for a mans separation from God for ever. And this power sinne onely gives death. It is sinne *unpardoned* and *unforgiven* that gives death this power

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to deliver a man over to wrath, to carry him in chaines to Hell. This is to be killed with Death. Now a man can never be fit to dye, but when he is willing; And never can hee bee willing, so long as hee sees Death with a sting. The onely way to fit a man for death, so as to be willing to dye, is to get out the sting. The way to get out the sting, is to get sinne pardoned; *pardoned sinne* makes death *without a sting*, and then it is not terrible. A Fly makes as great an humming as a Bee, and yet wee feare not a Fly as a Bee, because a Fly hath no sting. Wee are fit to dye when wee feare not Death.

This of all other should make us very sollicitous for our pardon. *Death is the King of terrours*, and it is a sad thing at the time of death to have the heart full of feares, the conscience full of horrours, to have death looke gastfully in our faces. Get pardon, and free from all this.

Dye thou must, that's once. Now if one should come and tell us, you
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dye in a Gaole, you shall dye in a ditch, wee should thinke it a sad hearing, it would sound dolefully in our eares. I but there is a speech of Christs to those, *Joh. 8. 21. 24.* that sounds more dreadfully then the former, *Yee shall dye in your finnes.* It is a sad thing to dye in a Gaole, to dye in a ditch, but this is the sad thing indeed, yee shall dye in your finnes. In a Gaole, in a ditch a man may dye, and yet goe to Heaven, but the man that dyes in his finnes, a dead Dogge is better then he, *It had beene good for that man that hee had never beene borne.* To dye in ones finnes, it is to drop downe right into Hell. It is dangerous to *live* in ones finnes, because a man may dye in them, but it is more dangerous to *dye* in them, because no way but Hell with such a man. Take heede what ever ye doe, and looke to it, that when you come to dye, yee doe not dye in your finnes. And the way not to dye in your finnes, is not to live in your sins, but to get the pardon of them while yee live. This is the happinesse of a
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man whose finnes are pardoned, that being once pardoned as *hee will not live* in them, so being once pardoned *hee shall never dye* in them. It is a sweet thing to dye as *Stephen* did, *to see Heaven opened, &c.* to dye with the sense of Gods love and favour. Some when they dye they see Hell opened, and the Devils standing about their beds ready to drag them to the place of torment: It is hideous dying so: which of these two deaths would wee now choose? If yee would not dye the last, get sinne pardoned, that yee may not dye in your finnes. None can at their death, with *Stephen*, see Heaven opened, that have not first gotten their sins pardoned,

It is impossible that a man should have peace and comfort in his end, that dyes *without sinne taken away* and pardoned. When death once arrests a man, then conscience if it be awake will bring in and lay to a mans charge all his finnes, and Satan will be busie to lay on load, and to affright a man with Hell and damnation. If a debtor

be arrested and cast into prison, it is no sooner heard of, but every creditor comes in and brings in his severall actions, and loades him with executions. Such is the case of an unpardoned sinner at his death. So soone as death doth arrest him, Satan comes in, conscience comes in, yea and God himselfe comes in, all come in with their actions against him, and what peace or comfort can there be in such a condition. But if sinne before-hand be pardoned, all this trouble is prevented, and a man dyes in peace. It is a rule that such as are about dying persons live by, that when a man is dying, nothing should be done that might trouble him in his departure, that there be no shrieking or crying out, none will offer to pull off the clothes, to plucke away his bed from under him, because they will have him dye quietly, wee will not have a dying man disturbed and disquieted. Now how much more should every one have a care, that when hee comes to dye, hee may dye quietly, that hee may not
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heare the cryings and shriekings out of conscience, nothing will disturbe a dying man as will they. If then men would goe quietly out of the world, let them get the *pardon* of their sinne: If that be not pardoned, there is little hope of departing in peace.

Quest. Since therefore it is a thing so much to be looked after; how may a man get his iniquity taken away, and pardoned.

Answ. Two things must be done to get pardon.

First, wee must be taken off from such false principles as make us regardlesse of pardon, that keepe us from looking after, and labouring for pardon. Two false principles there are that kill endeavours after pardon, and make men carelesse in looking after it.

First, that it is an easie thing to be had at pleasure, a man may have it with a wet finger at any time when wee will, that it may be had at the low rate of a *Lord have mercy upon mee*, when there is scarce breath enough in a mans body to speake these five words. *Se-*

condly, that it is an impossibility to get pardon of sinne, and that it is a thing cannot be had. Both these principles, though contrary to each other, make men carelesse in looking after pardon, and in taking paines to get *iniquity taken away*. Who will be anxious, solicitous, industrious? who will take care and paines all the dayes of his life to be getting that, hee may have when he will for five words speaking? Who againe will bestow time and paines about that which hee conceives impossible to bee effected. No man will set a teame of horse to remove a feather, because when hee list hee can remove it with a slight puffle of his breath: No man also will set a teame of horse to remove a mountain, because he knowes it is an impossibility: So that whilest men either conceive it so easie to bee had, or so impossible to be had, it layes a bed all cares and endeavours after pardon. Therefore on the contrary we must know these two things. *First*, that it is not so easie a thing to get pardon, as men imagine; it is an hard thing

thing to get pardon. *Secondly*, that though it be hard, yet it is possible, and may be had. It is hard, yet possible; it is possible, and yet hard; and hardnesse of obtaining and possibility, are the two quickners of cares and endeavours, to obtaine any good thing.

First, then wee must learne that it is not so easie a thing to get a pardon, but that the worke is a difficult, and an hard worke. A worke that a man must tug, and sweat at, that will cost him a great deale of care, a great deale of trouble and contention of spirit, a great deale of paines and diligence, before it can be brought about.

That it is not so easie a thing as men dreame of, to get the pardon of sinne, appeares by that speech of *Peters* to *Simon Magus*, *Act. 8. 22. Repent thee of this wickednesse, if perhaps the thought of thine heart may be forgiven thee.* Hee doth not intimate an impossibility of getting his pardon, for then why should hee prescribe him a course to seeke it; if hee had meant it had beene impos-

sible, in vaine had hee advised him to repent ; but his meaning is to shew him that his pardon would not easily be had, but that it would be a hard, a very hard thing, though a possible thing to be obtained ; As if he should say, I will not deny but it is possible, but yet if thou wilt ever have it, it will cost thee tugging and sweating for it.

Simon Magus indeede was naught, and therefore his pardon might seeme the harder to be gotten, but yet if wee looke upon good men, wee shall finde that they have found it hard enough to obtaine. See how *David* labours and wrestles for it, *Psal. 51, 1, 2. Have mercy, &c. blot out. Wash mee. Cleanse me.* This iteration, and ingemination of his suite, that hee thus pulls and tugs for it, implies how hard hee found it to get pardon. Lesse labour and contention of spirit would have served the turne if it would so easily have beene had.

See how difficult a work *Job* found it, *Job 7. 20, 21. I have sinned, and what*

what shall I doe unto thee, O thou preserver of men! I have done what I can to get my pardon, and I am willing to do any thing in the world, what shall I doe more than I have done? And why dost thou not pardon my transgression, and take away mine iniquity? Hee had done what hee could, hee had confessed, prayed, hee had laboured and striven with all his might, and as yet hee could not get his pardon and the assurance of it. *Job* then found it not so easie a matter to get pardon, as many doe imagine it to be.

Prov. 30. 7, 8. Agur would beg for his pardon, and labour to get that even to his dying day. It is a thing, a worke that will take up all a mans life; it will finde him businesse to his dying day, to get the pardon of sinne. It is a mans whole life time, well spent too, if hee speed in that businesse. Alas, if it were a work so easily done as many dreame, what needed *Agur* have spent so much time about it? why could hee not follow the world, and follow his lusts, and take his pleasure as hee saw good, then

and then when hee was ready to dye, when hee was at his last gaspe, have fetcht his pardon from Heaven, with a Lord have mercy upon mee? why sayes he not, One thing I would have of thee, which I will beg when I dye, when I am dying, *Remove from mee all my guilt?* No, Agur knew that pardon was not so easily purchased, hee knew it was a great worke, and an hard work and therefore would be sure to take time enough to doe it; hee saw it was worke enough for his *whole life*; and therefore would not make it his worke *at his dying day*, but till his dying day. This one thing shewes the difficulty of the pardon of sinne, to consider what God doth on his part. On Gods part, for our pardon is required.

I.

First, not onely mercy and grace, but great and wonderfull grace and mercy, *Psal. 51. 1. Mercy, tender mercies, multitude of tender mercies, Psal. 86. 5. Ready to forgive.* I but it is out of mercey that hee forgives. And what will any mercy serve the turne?

No,

No, ready to forgive and plenteous in mercy. So that unto forgiveness is required, not onely mercy, not any ordinary and common mercy, but plenty of mercy. The Apostle speakes of the riches of Gods grace, and *Ephes. 2. 1. You hath hee quickned, who were dead in trespasses and in sinnes.* But whence was it? *vers. 4. From God who is rich in mercy.* Therefore to the pardon of sinne is required not only grace and mercy, but riches of Grace, riches of Mercy. And God in the pardon of a sinner, layes forth the riches of his mercy, the riches of his grace. When a rich man gives a poore man an almes, hee gives him somewhat of his riches, but brings not out his whole riches, layes not out his treasures upon him. *Riches is an abundance of things pretious.* But now God in pardoning a sinner layes out his treasures and riches, *Ephes. 2. 7. That hee might shew the exceeding riches of his grace.* Now some pence, some shillings are not so hard to be had, common mercies of food and rayment, preservation, these be but
penny

penny mercies, shilling mercies, but pardon of sinne that is riches of Grace: And it is not so easie to get riches of mercy in pardon, as it is to get the penny mercies of food and rayment. Is it thinke wee so easie a thing to get multitude of mercies, plenty of mercy, riches and treasures of grace which are to be brought forth, and laid out in the pardon of sinne?

2. *Secondly, not onely power and might, but his infinite power, his Almighty power, Psal. 99. 8. Deus fortis, & condonans eis, not onely is hee a mercifull God forgiving, but hee is a strong God in forgiving, not onely his infinite mercy, but his infinite power is required, and hath a concurrence in the pardon of sinne. And therefore see Psal. 86. 5. 8. No God like him, no works like his; as being of God, of that infinite power as to pardon sinne. And therefore hence that same Mich. 7. 18. Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? hee retaineth not his anger for ever, because hee delighteth*

delighteth in mercy. So that to pardon sinne is as great a worke as to shake heaven and earth, yea as to make heaven and earth. Is it an easie thing to shake heaven and earth ? It cannot be done but by an Almighty power ; because it cannot be done but by an Almighty power : Therefore it is not an easie worke ; and therefore by the same reason no easie worke to have sinne pardoned, because an Almighty power is required thereto.

So then, wee see that it is no such easie thing to get pardon. Now these things are not spoken to discourage and dishearten men from seeking pardon, but to quicken and awaken men to take paines for it. Slothfull and lazie endeavours will never get things that be hard and difficult. The harder things are to be gotten, the harder must men labour to get them. There is no discouragement in the difficulty of obtaining pardon, because though it be hard, yet,

Secondly, it is possible, and the worke feisable. All the paines in the world will

will not effect impossibilities. But though things be hard and difficult, yet so long as possible, there is roome for, and encouragement to endeavours. There is therefore a possibility of pardon. *David* that so struggles for it, *Psal.* 51. 1, 2. Hee else-where blesses God for it, *Psal.* 103. 2, 3. *Blesse the Lord; O my soule, (saith hee) and forget not all his benefits. Who forgiveth all thine iniquities, who healeth all thy diseases.* And so that iniquity for which hee had beg'd pardon so hard, *Psal.* 51. was then forgiven: So that the work was done hardly, but yet it was done. Pardon came hardly, but yet it came. There was a time when *David* roared *was disquieted in his spirit, and hee could have no quiet, Psal.* 32. 3, 4. But yet there came a time when *David* could say, *Thou forgavest the iniquity of my sinne, vers.* 5. *Hezekiah* chatters like a Crane, or Swallow, mournes as a Dove, his eyes faile with looking upward, *Isa.* 38. 14. But *vers.* 17. *Thou hast cast all my sinnes behinde thy backe. David* here prays that God would take away his iniquity.

quity. It is idle to pray for impossibilities, if it had beene an impossible thing, it had beene weakely done of *David* to have prayed for that which could not have been. Prayer is grounded upon promises, all things promised are things possible. So then, though it be an hard thing, yet being possible, it being a possible thing, yet an hard thing, Let it make us shake off both all slothfulnesse out of a conceit of *easinesse*, and all despondencie of spirit out of a conceit of the *impossibility* of obtaining it.

Secondly, these false principles removed, set upon the meanes by which it may be had. And they are these:

First, Faith in the blood of Christ. There is no pardon to be had without blood. It was the Doctrine of the legall Sacrifices, *Heb. 9. 22. Almost all things are by Law purged with blood; and without shedding of blood is no remission.* And it is not any blood that will serve the turne, not the blood of Bulls and Goates, *Heb. 10. 4. It is not possible that*

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that the blood of buls and goats should take away sinnes. David then might under the Law haue soone had his iniquitie taken away : nor yet the blood of men. God neuer appointed men to be sacrificed as the Heathens did, and as the Idolatrous Israelites did, *Psal. 106. 37, 38.* because as impossible for mans blood, as goates blood to take away sin but it must bee the *blood of God. Act. 20.* that is the blood of the Lord Christ who is God. Remission of sin is to be had alone by the blood of Christ. It is *his blood that washes from sinne, Apoc. 1. 5.* yea it is *his blood that washes white, Apoc. 7. 14.* God promises to give a *white stone to him that overcomes, Apoc. 2. 17.* to give the pardon of sinne. A man must be washed in Christs blood, and washed white in that before hee can have that white stone given him. It is then Christs blood that takes away iniquity.

But now this blood takes not away unlesse this blood be applyed. It washes white, but yet there must be *washing* before there can be *whitenesse*. There-

Therefore the Apostle speakes not onely of blood, but of the *sprinkling of the blood of Iesus Christ*, 1 Pet. 1, 2. It is not enough that there be the blood of Christ, and that hee hath shed it, but there must be besides the shedding of it, the sprinkling of it. Christs blood was shed upon the Crosse, and yet all mens sinnes are not pardoned; and what is the reason? Because though his blood were shed on the Crosse, yet that blood is not sprinkled upon their hearts and consciences: And pardon must be had, not onely from blood shed, but from blood sprinkled. Therefore *David* prayes, *Psal. 51. Purge mee with hysope*; it was the blood that purged, but yet it was the hysope that sprinkled the blood: It must be sprinkled blood that must be purging blood: So it must be Christs blood sprinkled upon the conscience that must *take away iniquity*. Well, but how comes Christs blood to be sprinkled upon the conscience? It is true that Christ sprinkles his blood upon a sinner, *Eze. 36. 25. I will sprinkle cleane water upon*

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you,

you, and yee shall be cleane; and Isa. 52. 15. So shall hee sprinkle many Nations: but yet it is as true, that a sinner must besprinkle himselfe also. Wee must not shuffle off all to Christ, and say, It is hee that must sprinkle us with his blood, and if hee will but sprinkle me, then my sinne shall be pardoned. But if wee will have our iniquity taken away, wee must besprinkle our selves. Lay these two Texts together, *Apoc. 1. 6. Hee hath washed us from our finnes in his own blood. Apoc. 7. 14. They have washed their robes, and made them white in the blood of the Lambe.* So that not onely Christ washes, but they also themselves wash with Christs blood: And therefore it is that men are called upon to wash themselves, *Isa. 1. 15. Wash you, make you cleane.* It is cleere therefore that some way men must have an hand in washing and sprinkling themselves with Christs blood, if they will have pardon.

But now, how may a man wash and besprinkle himselfe? That is done by faith, and by beleeving in Christ. There.

Therefore *Rom. 3. 25. through faith in his blood.* Faith is the hand of the soule, and the soule by faith puts her hand into Christs blood, puts her hand into the wounds of Christ, takes there of his blood, and besprinkles her selfe, and washes, and wrinces off her guilt and defilement. Faith taking Christs blood, and besprinkling the soule with it, applying it unto the conscience, thereby is iniquity taken away, and pardoned.

Zech. 13. 1. Christs blood is a fountaine opened for sinne, viz. to take away sinne and iniquity. God opens that Fountaine, and there is an healing vertue in that Bath to purge and cure the soule from guilt. But now though there be an healing vertue in the Bath, yet a man cannot be healed unlesse hee will goe into the Bath. *When the Angel moved in the waters at the poole of Bethesda, there was some healed, but not every one that was diseased, but hee that first stept in.* Men might have lyen long enough in the porches of Bethesda, looking on the water and motion

and still have beene as leproous and filthy as before, but hee that would be healed must step in, must plunge himselfe into the poole. So Christs blood that fountaine is opened to take away sinne, but it is not lying by the fountaine, nor looking onely upon the fountaine, but it is stepping into the fountaine, and wrincing, and washing in that fountaine that takes away sinne. Now faith is that by which a man goes into that fountaine, by which hee walshes and wrinces himselfe in that fountaine, by which hee plunges and douzes himselfe in the poole, and so gets off his guilt.

Hence it is that in Scripture we are said to have pardon by faith, *Act. 13. 38. Through this man is preached unto you, and so offered unto you, the forgiveness of sinnes.* I, it is offered to us in him, but how shall we come by it? *vers. 39. And by him all that beleeve are justified from all things, &c. Matth. 9. 2. hee seeing their faith, viz. The palsey mans as well as the other, said unto the sicke of the palsey, Sonne be of good*

good comfort thy sinnes are forgiven thee. Luc. 7. 48, 49, 50. And hee said unto her, thy sinnes are forgiven. And they that sate at meate with him, began to say within themselves, Who is this that forgiveth sinnes also? And hee said to the Woman, Thy faith hath saved thee, goe in peace. There is then the way to get iniquity taken away. Faith layes every beleevers sinnes upon Christ, as upon the scape goate, and he as the scape goate beares and carries them away into a land of separation. Thus then remission is had by blood, by the blood of Christ, by his blood shed, by his blood sprinkled upon us, by faith in his blood, by faith sprinkling and washing us with the blood, by faith applying his blood and merit to our selves. So then, if wee would get sin taken away, wee must get faith in Christs blood, and strive, and wrestle hard to beleve. It is a very hard thing to beleve in Christs blood. A great many thinke it easie to beleve in Christ, and the truth is, that it is easie to beleve as they doe, they come ea-

sily by their faith that it may well be questioned whether they come honestly by it or not. As therefore wee ever desire to have our sinnes pardoned, so never give wee our soules rest till wee have gotten true faith indeed. So long as you live and goe on in your unbeleefe, it is impossible to have the pardon of sinne. *Hee that beleeueth not the wrath of God abideth on him, Joh. 3. ult.* There is no pardon so long as under wrath. So long as in unbeleefe, so long under wrath, *Tit. 1. To the unbelieving all things are unclean, their consciences being defiled.* So long then as a man is in unbeleefe, so long hee is defiled, because sinne being not pardoned the guilt thereof defiles his conscience and his person. How many be there that have had the pardon of sinne preached to them, and offered to them in the Gospel in the Name of Christ, and yet to this day their sinnes are upon them, and *not taken away?* And what is the reason of it? Because they are not sprinkled with Christs blood. And why not? Because they want

want an hand of faith to take the blood of Christ which is shed, and to sprinkle it upon their owne consciences. And so for want of faith they have all their finnes lye unpardoned upon their soules.

Secondly, repentance for sin. There is no pardon to be had without repentance. As there is a faith unto life, *Joh. 6. 47. Hee that beleeueth on mee hath life :* And a justification of life, *Rom 5. 18. So there is a repentance unto life, Act. 11. 18. And as the Lord Christ is a Saviour, so hee is a Prince, Act. 5. 13. And to what end is hee both ? A Prince and Saviour for to give repentance to Israel and forgivenesse of sinne. Hee indeede gives forgivenesse of sinne, but hee also gives repentance, yea and hee gives repentance that he may give pardon : And where hee intends the latter, hee workes the former. David begs to have his iniquity taken away. God hee promises to take away another thing, *Ezek. 36. 26. I will take away the stony heart out of your flesh. It is a sure thing that they**

2.

that will have *iniquity* taken away, must have the *stony heart* taken away; they that will have the *sting* taken out of their heart, must have the *stone* taken out of their heart, hee gives repentance and remission of sinnes, when he gives remission hee takes away the sting, when hee gives repentance hee takes away the stone; and he first takes away the stone before hee removes the sting. And therefore Christ joynes both these together in the commission hee gives his Apostles, *Luc. 24. 47. And that repentance and remission be preached in his Name.* They that preach remission in Christs Name, and preach repentance in his Name, they must first preach *repentance* before they preach *remission*. All to teach that they must have repentance that will have remission, and that repentance is a speciall meanes to get the pardon of sinne.

And therefore wee shall see that the promises of pardon are made to repentance, that when God promises to give pardon of sinne to any hee promises

mises it to such as are so conditioned and so qualified with repentance. *Zech.* 13. 1. There is the promise of a *fountain* that shall be opened for sinne, that is, to take away the sinne of *Judah* and *Jerusalem*. I, but that fountaine is yet unto the Jewes a sealed fountaine, their iniquity is not taken away, they yet lye under their guilt : But yet there is a promise of a *day* when that sealed fountaine shall be broken up, and shall be opened. But what day is it ? *In that day*. In what day ? It hath reference to that which goes before in the former chapter. See *vers.* 10, 11. &c. *They shall looke upon me whom they have pierced*, that is, they shall beleeve in Christ whom they crucified, *And upon it they shall mourne for him, &c.* They shall repent for that sinne of the rejection of Christ, and the murder of him, *In that day there shall be a great mourning in Jerusalem, &c.* And *in that day shall a fountain be opened to the inhabitants of Jerusalem*. In that day then that *Jerusalem* shall mourne, *in that day shall the fountain be opened*
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to *Jerusalem* for sinne. *Oh that mine head, sayes Ieremy, were as a fountaine of teares.* When their heads and hearts shall be opened as a fountaine of teares to mourne for their finnes, then shall the fountaine of Christs blood be opened for their finnes. When they shall wash themselves in the fountaine of *teares of repentance*, in that day will God wash them in the fountaine of *Christs blood*. The day of repentance is the day of pardon, in that day a sinner repents, in that day God pardons, and takes away iniquity.

There is no question but the Lord lives by his owne rule which he gives us to live by. The rule hee gives us to live by is that *Luc. 17. 3, 4. If hee repent forgive him, if hee trespassse against thee seven times, yet if he say, I repent, you shall forgive him.* As upon a brothers repentance wee must forgive, so upon our repentance God will forgive: Repent and thy brother must forgive, and repent, and God will forgive. Alas what are *our mercies* to the *mercies of God*? Gods mercies are an Ocean

cean, a boundlesse bottomlesse sea of mercies, our mercies are but small drops out of this Sea. Now if God do binde us that have but poore, small, and a few drops to be thus mercifull, as upon repentance to forgive them, then surely the Lord whose mercies are as the waters of the Sea, that cover the earth, upon our repentance will give us pardon, or else our drops should do more than his Sea, and hee should binde us to doe more with our drops of water, then hee will doe with his whole Sea. Surely as mans power, wisdom, justice, cannot exceed Gods, so neither can mans mercies and compassions goe beyond his. He that will have a trespasser against man pardoned upon his repentance before man, hee will pardon a trespasser against God upon his repentance before him.

To this purpose also are those promises, *Isa. 1. 16, 17, 18. Come now, &c. Now: When? Wash you make you cleane, &c. and then come, and though your sinnes be as Scarlet, &c. Scarlet*
is

a deepe dye, a dye that will hold, a dye that will not easily be fetcht out, not easily made white : And yet God promises to turne scarlet colour into snow colour, scarlet into white. It is easie to turne white into scarlet, but not so easie to turne scarlet into white. And yet God will doe it. Hee will wash them with the scarlet blood of Christ, and that shall turne their scarlet into white. Other blood dyes and stains what is washed in it, but Christs blood takes out stains, and makes white, *Apoc. 7. 14. These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lambe.* I, but when will God thus change their scarlet white, when will hee take away their iniquity ? Then when they were washed and made cleane, &c. Upon the condition of their repentance hee would give them the pardon of their finnes. And upon the same condition is the same promise ; *Isa. 55. 7. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him returne*

unto

unto the Lord, and hee will haue mercy upon him, and to our God, for hee will abundantly pardon; hee will multiply to pardon.

And wee finde that God upon such condition hath made good his promise, *Psal. 32. 5. I acknowledged my sinne unto thee : and mine iniquity haue I not hid : I said, I will confesse my transgressions unto the Lord, and thou forgavest the iniquity of my sinne.* That is, I did repent and humble my soule in the confession of my sinne, and thou forgavest the iniquity of my sinne : Not that repentance fetches in pardon by way of merit, as monie buyes pardons at *Rome*, nor yet that repentance layes hold on pardon, which is the worke of faith alone. But for two reasons pardon followes upon repentance.

First, Because the faith that lookes on Christs blood, lookes at the same time on its owne sinne, and every beleeving sinner is at the same time a repenting sinner, *Zech. 12. 10. They shall see him whom they have pierced, and they shall mourne.* So that faith not onely

onely sees Christ, but sees him pierced, pierced by its owne sinne. They not onely see Christ pierced, but Christ who they themselves have pierced: They see him, and mourne: *Faith* looks upon him with a *mourning eye*. The faith that looks upon Christ is a repenting faith, and never repents and mournes more, then when it looks most on Christ. So that repentance being so necessary attendant upon faith, therefore the promise of remission is made to repentance.

2.

Secondly, the want of assurance of pardon doth no lesse disquiet the heart then the want of pardon it selfe. Now suppose a man upon his faith have his pardon, yet hee cannot bee assured of it till hee doe repent. Upon repentance God gives the assurance, and seales it to the conscience: And therefore upon repentance it is that pardon is promised.

So then, would wee have the pardon of sinne, would wee have iniquity taken away? See then what is to be done.

done. As thou wouldest have *pardon*, so fall close to the taske of *repentance*: So humble thy selfe for thy finnes, mourne and be in bitternesse of spirit; judge thy selfe and turne from thy finnes, and God will then shew mercy to thee in thy pardon. So long as thou livest and lvest in thy finnes, and goest on in thine impenitency and hardnesse of heart, thou canst not have the pardon, nor the hope of pardon of thy sinne.

You have many that hope their sins are pardoned, and that God hath taken away their iniquity; and why so? Why they thanke God they beleeve in Christ, and that with all their hearts. It is well if they doe so. But yet they that will have pardon must *repent* as well as *beleeve*: You thanke God you beleeve, but in the meane time where is your repentance. *Though I had all faith so as I could remove mountaines, and yet have not love, I am nothing, 1 Cor. 13.2.* So in this case, though thou hadst all faith so as thou couldest remove mountaines, yet if you want repentance,

tance, in this case thou art nothing; thou hast not, nor canst have any pardon at Gods hand. Thou sayest thou beleevest, and therefore thou hopest thou hast thy pardon. I, but the faith that helps to pardon, is a *repenting* and a *mourning* faith. Thy faith is no such faith. Thou sayest thou beleevest; I, but yet thou art a drunkard, a swearer, an uncleane, a covetous person. Thy faith is a swearing faith, thy faith is a drunken faith, thy faith is a whoring faith, a covetous faith. Now dost thou thinke that a whoring, drunken, swearing faith, is a faith that will help thee to the pardon of thy sinne? No such matter. *In that day a fountaine shall be opened for sinne, Zech. 13. 1.* But in what day? *They shall see him whom they have pierced, and they shall mourne and be in bitternesse.* Not simply in that day when they have a faith to see him, but in that day when they shall see him, and mourne for him; the promise is not made to any faith, but to a mourning faith, to a repenting faith. Doe but marke that passage, *Act. 8. 13.*

Then

Then Simon himselfe beleevved also, yea and was baptized, and continued, and kept company with Philip. Here was a faith that Simon Magus had: But see vers. 22. Repent thee of this thy wickednesse, if perhaps the thought of thine heart may be forgiven thee, and vers. 23. Therefore there is a faith that men may have, and yet they may be guilty of wickednesse, there is a faith that men may have, and yet be in the gall of bitternesse, yet be in the bonds of iniquity: And such a faith will not serve for pardon, but if men will have pardon, they must repent of their wickednesse: The faith that must helpe to the pardon of sinne, must be a repenting faith. And though thou talke of faith, whilst thine heart akes, yet if thy faith be not a mourning, repenting faith, thy sinnes are not pardoned, thine iniquity is not taken away, *Apoc.* 2. 17. To him that overcomes I will give a white stone, that is, I will give him the pardon of his sinne, as a white stone was a token of absolution and discharge to a man questioned for his

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life.

life. So long as men live in their sins, they are all blacke and filthy, they are Ethiopians in their blacke skins. Doe you thinke that God will give the white stones to such as have blacke soules? They must be white that will have the white stone. How shall men become white? *Dan. 11. 39. They shall be afflicted*, that they may bee brought to *repentance*, and *so be made white*. Repentance makes white, and when men are made white by repentance, then God gives them the white stone, seales to them the pardon of their finnes. Therefore as ever wee desire to get the pardon of sinne, so be wee humbled, and repent for sinne.

Use 2.

Secondly, if pardon of sinne bee a thing so much to be looked after, and of such concernement, then give thy soule no rest till thou hast gotten assurance of the pardon of sinne, and till thou knowest that thy sinne is *taken away*. For God doth not onely pardon sinne, but God assures a sinner of his pardon, not onely gives but seales a pardon,

pardon, and this is properly the white stone, the seale and token of absolution and pardon. What is a man the better for a pardon if he know it not? A condemned Malefactor may have a pardon, but so long as hee knowes it not, he is in as much feare and perplexity of spirit, as another Malefactour that hath none: There is no difference betweene them in regard of *quiet* and *peace* of spirit. Therefore the Lord not onely pardons sinners, but when hee pardons them, hee makes it known unto them, and assures their consciences of it, that so they may not onely have *pardon*, but *peace* and *joy* of spirit. Doe but consider that Text, *Zech. 3. 3, 4. Ioshua was there cloathed with filthy garments, and stood before the Angel, before Christ; and vers. 4. Christ speakes twice, hee speakes to them that stood by, and to Ioshua himselfe. To them that stood by, hee said, Take away the filthy garments from him. It is my will and pleasure that Ioshua's sins be taken away and pardoned. That's happy for Ioshua: But is that all? No,*

he speakes a second time. *And unto him he said*, not only unto them that stood by, but unto him, unto *Ioshua* hee said, *Behold I have caused thine iniquity to passe from thee.* So that Christ doth not onely pardon a sinner, but gives the pardoned sinner assurance of it. There is not onely a sentence of absolution pronounced in the Court of *Heaven* before those that stand before Christ, but a sentence of absolution pronounced in the Court of *Conscience*. Hee not onely sayes to them that stood before him, *Ioshuaes* sinne is pardoned, but hee sayes to *Ioshua* himselfe, and unto him he said, *Ioshua* thy sinne is pardoned, as to the *palsey man*, *Be of good comfort, thy sinnes are forgiven thee.* Therefore should we not onely labour for pardon, but for the knowledge of it, for thereupon lyes our peace and comfort.

Quest. How may a man know then that his sinne is pardoned.

Ans. Besides the secret testimony and witnesse of Gods Spirit sealing a mans pardon to him in the very
acts

acts of holy duties and Ordinances, it may be knowne by these things:

First, by the mortification of sinne, and the taking away the reigning power thereof. There is in sinne a double power: There is a *condemning* power, and there is a *commanding* power, by w^{ch} it rules and reigns in a mans heart, so as hee is under the obedience of it. There is the *guilt* of sinne, and there is the *dominion* of sinne, that by which it rules in the hearts and lives of men: of the first yee have mention, *Rom. 3. 19. That all the world may become guilty before God.* Of the second, *Rom. 6. 14. Sinne shall not have dominion over you.* The guilt is the damning power, and the dominion is the reigning power. Now *David* here prayes, *Take away the iniquity of thy servant*; that is, pardon my sinne. Now pardon of sinne stands in the taking away of the damning and condemning power, and when a man knowes that the damning and condemning power of his sinne is taken away, then hee may know that his sinne is pardoned. But how shall a

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man know that the damning power of sinne is taken away? Then is the damning power taken away when the reigning power is taken away: Then is the *condemning* power taken away when the *commanding* power is taken away: Then is the guilt taken away, when the dominion is taken away. Wheresoever sinne is pardoned, it is sinne subdued, it is sinne mortified, it is sinne forsaken, and cast off: So that if a man know his sinne to be mortified, subdued, and know himselfe delivered from the reigning and commanding power of it, hee may be confident in it that hee is delivered from the damning power of it.

Justification is called *the Justification of life*, Rom. 5. 18. As it is a Justification of life, so it may be called a *justification of Death*. A justification of life to a mans *person* that is pardoned, a justification of death to a mans *sinne* when hee is pardoned, because upon the justification of a mans person follows necessarily the mortification of a mans lusts: And so pardoned sinne

is

is deaded sinne. Sinne no sooner loses the *Sword* to kill, but it loses the *Scepter* to rule: and therefore if the Scepter be lost, the sword is lost. If the dominion be mortified, the guilt is certainly pardoned, for all dominion flowes from guilt, and it is the condemning power that enables sin with a commanding power: So that if the commanding power be taken away, it is a sure signe that the condemning power is taken away, for otherwise the commanding power would remaine in full force and strength.

See *Mic. 7. 18, 19. Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy. He will turne againe, he will have compassion on us: he will subdue our iniquities, and thou wilt cast all their sinnes into the depths of the Sea.* Marke then where God pardons iniquity, and casts sinnes into the depths of the Sea, there hee alwayes subdues iniquity: And there.

fore where iniquity is subdued, there iniquity is pardoned.

Lay together those two Texts, *Rom. 11. 26. He shall turne ungodlinesse from Jacob*, that is, hee shall take away and pardon the sin of *Jacob*. But now *Isa. 59. 20. the words lye otherwise, Vnto them that turne from transgression in Iacob*. This diversifying of the words teaches thus much: That where ungodlinesse is turned from men, there men are turned from ungodlinesse; where mens persons are justified, there mens lusts are mortified; where God gives men pardon of sinne, there God gives power against sinne: And so also where God hath given power, there God hath given pardon; and where men are turned from transgression, there ungodlinesse is turned from them.

Rom. 6. 14. Sinne shall not have dominion over you, for ye are not under the Law, and so under guilt, but ye are under grace, you have your finnes pardoned through the grace and mercy of God. See then, that so long as under the

the Law, and under guilt, so long under the dominion of sinne. That when under grace and sinne pardoned, then sinne hath no dominion. And that therefore when men are *not* under the *dominion*, under the commanding power of sinne, that that is a sure signe they are under *Grace*, their finnes are pardoned, and they are freed from the condemning power of them.

Doe but marke that Text, *Levit. 13. 22, 23. If it spread much abroad in the skin, then unclean, it is a plague.* To teach, that if sinne reigne, then a man is not pardoned, hee must be pronounced uncleane. But in the next verse. *If the spot stay in his place, and spread not, it is a bile, and the Priest shall pronounce him cleane.* Strange that a man should have a spot, and a burning bile, and yet be pronounced cleane. Why so? Because it stayes in its place, because it spreads not. To teach, that though men may have lusts and corruptions, which are spots in the soule, yea burning biles, yet if they spread not, reigne not, they are not imputed, they

they are pardoned. Therefore where the reigning, spreading, commanding power of sinne is gone, there the condemning power is also taken away.

Wouldest thou then know whether thy finnes be taken away or no? Looke into thine heart, into thy lusts, into thy life. Are thine iniquities subdued: Art thou turned from transgression: Art thou free from the dominion of thy lusts? Lusts thou hast, but yet they are but *burning biles*, they be spots, *but they stay in their place*, they doe not *spread*: Are thy lusts mortified? be of good comfort, thy person is justified. Is the commanding power taken away? be of good comfort, the condemning power is taken away. This sayes unto thee, as Christ to *Ioshua*, I have passed by thine iniquity. But by this may many see that their finnes are not pardoned. If pardoned, why under the power of habitu ill covetousnesse, drunkennesse, uncleannesse? How is it that thy loose lusts have such command over thee. Thy
lusts

lusts subdue thee, they are not subdued, therefore not pardoned. The spot spreads much abroad in thy skin, it is not a large bile, it is a plague. Thou art undone, thou art in thy guilt, thy sinne is unpardoned.

Apoc. 1. 5, 6. They who are *washed in Christs blood are made Kings and Priests*. They that are pardoned, have their iniquities so subdued, that they reigne over as *Kings*, and sacrifice the bed of sinne in mortification as *Priests*. But now if sinne and lust be the King, and that reigne over thee, that be the King and thou be the slave and the drudge, then art thou not washed in Christs blood, then are not thy sinnes pardoned. Take it for a sure truth, that sinne *unmortified* is sinne *unpardoned*. Sinne in the throne is sinne unforgiven.

Secondly, By the sanctification of a mans heart and spirit. When God takes away iniquity, hee furnishes that man with all sanctifying graces of his Spirit. *Zech. 3, 4.* *I have caused thine iniquity to passe from thee.* There is the pardon

pardon of sinne, *And I will cloath thee with change of rayment, I will furnish thee with the graces of sanctification. That as Ezek. 16. 9, 10, 11. Then washed I thee with water: yea, I thoroughly washed away thy blood from thee, and anointed thee with oyle. I cloathed thee also with brodered worke, and shod thee with Badgers skin, and I girded thee about with fine linnen, and I covered thee with silke. I decked thee also with ornaments, and I put bracelets upon thine hands, and a chaine on thy necke. So in this case. So that wheresoever a man findes true sanctifying grace in his heart, it is an evidence that his sinnes are pardoned. The love of Christ, and the love of God it is a grace of sanctification, and therefore it is a signe of pardon of sin. See Luc. 7. 47. Wherefore I say unto thee, Her sinnes which are many, are forgiven, for she loved much: but to whom little is forgiven, the same loveth little. Where the particle, for, is not causall, not shewing the cause of her remission, but onely a signe of her remission, vers. 39. The Pharisee findes*

findes fault with Christ for suffering a sinner to be so familiar with him. Christs answer is, shee is no sinner. He proves it, because her finnes were forgiven her; but how proves hee that? *For she loved much*: As if hee should say, This grace of love is an evidence that declares her sinne is pardoned. So 1 Tim. 1. 13, 14. *Who was before a blasphemers, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly, in unbeliefe. And the grace of our Lord was exceeding abundant, with faith and love, in Christ Jesus.* Therefore as love to God, so love to our brethren, and delight in their communion and society is made a signe of pardon.

Zech. 3. 9, 10. I will take away the iniquity of that Land, in one day. The iniquity of that Land, that is, the guilt of the Churches iniquities, for by the Land of Canaan was typified the Church or people of God; and this I will doe in one day, that is, by the alone and all-sufficient sacrifice of
Christ

Christ offered up once for ever. *In that day, saith the Lord of Hosts, shall ye call every man his neighbour under the Vine, and under the Fig-tree.* In that day, namely, when as the people of God should by that onely sacrifice so offered up to God for sinne, through the alone justification of faith, come to enjoy the true spirituall and inward peace themselves, then should they expresse so much love and charity towards others, as to call in them who were unconverted, to come and partake of the same good with them.

By this try : Is thy love to God, and to Christ, and to his Saints ? A good signe. But on the contray, the unholinesse of mens hearts and lives, argues how it is with them. To have sinne pardoned, is to be under grace, *Rom. 6. 14. For yee are not under the Law, but under Grace.* Can a man bee under Grace, and have no grace ? Can a man bee under Grace, and gracelesse ? Certainly, gracelesse persons

persons are not under Grace , have
not their finnes pardoned. Such
have never yet aright sought for,
much lesse obtained the taking away
of their iniquity.

FINIS.

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THE
RIGHT EATING
AND DIGESTING
OF THE WORD.

By IER. DYKE Minister of *Epping*
in *Essex*.

HEB. 4. 2.

The Word preached did not profit them, not being mixed with faith in them that heard it.

ROM. 6. 17.

But ye have obeyed from the heart that forme of Doctrine, which was delivered you.

August. in Psal. 141. Enarras.

Unde admoneamus charitatem vestram, ut ea quæ audiendo tanquam ventre memoria conditis rursus revolvendo & cogitando quodammodo ruminetis.

LONDON:

Printed by *Tho. Paine* for *J. Rothwell* at the
signe of the Sunne in *Paules*
Church-yard. 1640.

THE
 HISTORY OF
 THE
 REIGN OF
 CHARLES THE FIRST
 IN
 THE
 YEAR OF OUR LORD
 1649
 BY
 JOHN BURNET
 OF
 THE
 UNIVERSITY OF OXFORD
 IN
 TWO VOLUMES
 THE SECOND

LONDON:

Printed by J. W. for J. Roberts, at the
 Sign of the Sun in Pauls-
 Church-yard. 1649.

1649

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THE
RIGHT EATING
AND DIGESTING
OF THE
WORD.

JER. 15. 16.

*Thy words were found by mee, and I did
eate them, &c.*

THE Prophet complaines
vers. 10. of the course en-
tertainment that he had
amongst the people; *that*
hee was a man of contention
to the whole earth, hee was counted a
contentious fellow, and so hated and
S 2 cursed

curfed as a man *contentious*. That hath alwayes beene the lot of Gods servants, and Saints, to have that imputation laid upon them. A man may strive in his Ministry to bring men to repentance, *Gen. 6. My Spirit shall strive no longer with man.* Therefore Gods Spirit strives in the Ministry of his servants whilest hee sets them on to make them strive to bring men to God. *And men may strive, and contend earnestly for the faith once given to the Saints, Jude 4.* And yet this makes not men, men of contention in an ill sense. Indeed the world counts such contentious men : But who they be that truly deserve that censure wee see, *Rom. 2. 8. But unto them that are contentious, and doe not obey the truth, but obey unrighteousnesse, indignation, and wrath.* Therefore such as doe not obey the truth, but obey unrighteousnesse, they are the contentious persons. Well, but yet the Prophet must goe for a contentious man, and so a man odious. What's the matter ? It may be hee was an usurious oppressor, and

and therefore contentious and cursed. Hee purges himselfe from that, *vers. 10. I have neither lent on usury, nor have men lent to mee on usury*. Therefore it must be somewhat else. Hee therefore layes downe the true cause why hee was so judged, and so hated: And that in these words, *vers. 15. latter end, Know that for thy sake I have suffered rebuke*. What ever is pretended, yet Lord this is the true cause. It is for thy sake alone that I am thus odious. And that hee opens more particularly, *vers. 16. for thy sake it is, for thy words were found by mee, and I did eate them*. I have beene faithfull when I found what thy word and will was, to disperse and practise it, and hence is all this adoe, therefore the clamours and curses are against mee. Because I eate thy Word, therefore it is that they are ready to eate up mee, and to devoure mee. That is the dependance of these words. And wee may take this by the way from it. *That the true ground of all clamours, curses, reproaches against Gods servants, is nothing else but*

this, their conscientious and close walking with God, and walking by the rule of his Word. Psal. 69. 7, 8, 9. For thy sake I have borne reproach : shame hath covered my face. I am become a stranger unto my brethren, and an alien unto my mothers children. For the zeale of thine house hath eaten me up : and the reproaches of them that reproached thee, are fallen upon mee. Because the word is eaten by them, or they eaten up with zeale for God and his Word, therefore is the world ready to eat them.

For the words themselves, and their sense. *Thy words were found by mee, that is, thou didst reveale and make known thy Word and will to mee. And I did eate them.* It is a *metaphor* by which hee expressees with what readinesse and forwardnesse hee received the Word either to disperse it to others, or for his owne practise and obedience, *viz.* with such readinesse and affection, as an hungry man would doe his meate, I was as willing to disperse, and obey thy Word, as if thou hadst commanded mee to have eaten meat when hungry.

And

And so the point is.

That the Word of God found by us, made knowne to us, must be eaten of us. Doct.
It is not enough to heare the Word, to reade the Word, but wee must eate the Word. That which *Ezekiel* and *Iohn* did in a speciall case peculiar to them, that must wee all doe; *Eze. 3. 1, 2, 3.* Moreover, he said unto me, Sonne of man, eat that thou findest: eate this roule, and goe, speake unto the house of *Israel*. So I opened my mouth, and hee caused me to eate that roule. And he said unto me, Sonne of man, cause thy belly to eate, and fill thy bowels with this roule that I give thee. Then did I eate it, and it was in my mouth, as hony for sweetnesse. So *Iohn*, *Apoc. 10. 9.* And I went unto the Angel, and said unto him, Give mee the little Booke. And hee said unto mee, Take it and eate it up, and it shall makethy belly bitter, but it shall be in thy mouth as sweet as honey. So wee, when we finde the Word must eate it. There must be a manducation, a comestion of the Word.

As the body hath its food, so the

soule also. Now for the body, it is not enough to see food, and looke upon it, nor to feele food, and to handle it, nor to smell food, but if the body will be nourished and maintained in life, it must eate food, and take it in; so likewise the soule *having* its food, and the Word *being* its food, it is not enough to heare it, and receive it in at the eare, but it must also eate it, and take it in at the mouth.

The Word is *milk*, 1 *Pet.* 2. 2. 1 *Cor.* 3. 2. *I have fed you with milke* : Therefore not enough for men to have milke amongst them, but they must be fed with it, and they must feed upon it. And how can men feed unlesse they eate?

The Word is *bread*, *Amos* 8. 11. *A famine not of bread, but of the Word*, that is, a famine not of bodily, but of spirituall bread : Therefore it is sprituall bread. And what more usuall then this Scripture phrase of eating bread. Bread is appointed, and made for that use and end to be eaten. Bread may be in the house, may be on the table, may

may be in a mans hand, and yet if a man eat it not, hee is never the fatter, nor fuller, nothing can satisfie a mans hunger, or keep life up, but the eating of bread.

The Word is *hony*, *Psal.* 119. 103. And of this honny may it bee said as *Prov.* 25. 16. *Hast thou found Honny? eat so much as is sufficient for thee:* or as *Prov.* 24. 13, 14. *My son, eat thou honny because it is good, and the honny combe, which is sweet to thy taste. So shall the knowledge of wisdom be unto thy soule: when thou hast found it, then there shall be a reward, and thy expectation shall not be cut off.* As wee see *Samson*, *Judg.* 14. 8, 9. *When he found honny in the carkeyse of the Lion, he took thereof in his hands, and he went on eating.* So when wee finde this honny, it is not onely to be lookt on, gazed on, wondred at, talkt of, but to be eaten.

Ier. 3. 15. *That shall feed you.* Therefore the Word is to be fed upon, and to be eaten, else how fed? See *Isa.* 55. 1, 2. *Buy and eat: what is that? vers. 2. hearken and eat.* Therefore the word

word must be so hearkned unto as must be eaten. When God gives the Ministry of the Word hee makes that good. *Hos. 11. 4. I laid meat unto them.* And when hee layes meat to us, hee lookes wee should eate that meate. And that which wisdome speakes, *Prov. 9. 5. Come and eate of my bread,* may without any great forcing be applyed unto this particular, for that bread there spoken of is offered in the Ministry of the Word.

Now for the better conceiving of this duty, consider such particulars as this metaphor implyes. Consider wherein this *eating* stands. It stands in these things.

I.

First, in an appetite unto, and a desire after the word. Unto eating is required an appetite and a stomacke, it is mens appetites and hunger that sets them on eating: A man cares not for eating unlesse his appetite and stomack be up, unlesse hee be hungry. So this eating of the word implyes an *appetite* and a *stomacke* to it. When God sets this food before us, wee should have our

our spirituall appetite, and come to it with *sharpe set stomackes*, 1 Pet. 2. 2. *As new borne babes desire the sincere milke of the Word.* And such an appetite had *Iob* to the Word, *Iob* 23. 12. *I have esteemed the words of his mouth more then my necessary food.* Hee had it in such esteeme that he desired it more, and had a stronger appetite to it then to his necessary food, not onely then he had to his dainties and superfluities, but more then to his necessary substantiall food, without which hee could not well live and subfist. Such was *Dauids* appetite, *Psal.* 119. 20. *Mine heart breakes for the longing, &c.* and that not at some fits, *but at all times.* This good cheere never came amisse to him, his stomacke was ever good, hee could at any time *eate*, and fall *heartily* to.

And thus did they eate the Word, *Mar.* 3. 20. when they had such an earnest appetite to eate the Word that *Christ* and his Disciples had not leasure *so much as to eate bread.*

Secondly, In a taste and relishing of the

the Word. Men eat to be nourished, now those things that have no taste in them they nourish not, chaffe, straw, stickes have no taste in them, and therefore wee eat them not, because they will not nourish us. *Is there any taste in the white of an egge? Job 6. 6.* And therefore having no savour or taste in it, of it selfe yeelds little nourishment. Yea though a man doe eat savoury meate, yet if his taste were gone, would it doe him good? In Philosophy some senses are of *commodity*, as hearing, seeing, smelling, a man may be without these, but not so commodiously, some are senses of *necessity*, as tasting and feeling, without these a man cannot live at all. Indeed in Divinity all senses are senses of *necessity*. Seeing the Word a sense of necessity, *Jer. 2. 31. O generation see the Word of the Lord.* Hearing a sense of necessity, *Rom. 10. Faith comes by hearing.* And specially tasting, *1 Pet. 2. 2, 3. As new born babes desire the sincere milke of the Word, that yee may grow thereby, if so be yee have tasted that the Lord is gracious.*
Heb. 6.

Heb. 6. If they have tasted the good word of God. And this tasting is comprehended under eating, for then doth a man taste his meate when hee eates it. There is a question, Job 12. 11. Doth not the eare try words? and the mouth taste his meate? And an answer to it, Job 34. 3. The eare tryeth words, as the mouth tasteth meate. Looke as in eating the mouth tasteth meate, so in hearing the word, and in eating of it, the soule takes the sweetnesse of it. Thus David eates the word, Psal. 119. 103. How sweet are thy words unto my taste, sweeter then hony to my mouth. David did eate the word, and in eating tasted the sweetnesse of it.

Thirdly, In a delight and pleasure in it. There is a naturall and lawfull delight and pleasure that a man takes in eating, which arises from the taste of his meates. The sweetnesse and goodnesse of meate tasted in the eating of it, doth give a man a great deale of contentment and cheering, Nehem. 9. 25. They did eate, and delighted themselves in thy great goodnesse, viz. that good-

goodnesse of Gods which they tasted in the goodnesse of the creature: That goodnesse of the creature which caused a gladnesse in their hearts, *Act. 17. He fills our hearts with food and gladnesse.* So when wee are commanded to eate the word, it is required that wee heare, receive, and obey it with a delight and gladnesse of heart. So did the Prophet eate it here, *I did eate them, and thy Word was unto me the joy and rejoycing of mine heart.* No man takes more joy and delight in eating his food, then I doe in the *hearing and doing thy Word.*

4.

Fourthly, in chewing the Word by meditation, and study upon it. A man when hee eates, hee first chews his meate before hee lets it downe. If a man gulpe or swallow his meat downe whole, hee cannot be said properly to eate. In eating, the teeth must doe their office in grinding, and chewing it, and so preparing it for the stomacke. So this eating implyes the duty of serious study, and meditation upon the Word heard. *The beasts that did not*
chew

chew the cud were not cleane. In the eating of the Word, this chewing of it by meditation is a speciall thing required. There is a three-fold use of chewing our meate in eating of it.

First, the grinding and chewing of the meate with our teeth expresses and crushes forth the juyce and succulency of it, and so makes a man taste and relish the sweetnesse of it, and makes him take the more delight in eating his meate. A man that swallowes his meate whole doth not taste that sweetnesse and savourinesse in it, because the succulency of it is not crushed forth. So meditation, and chewing the word it wrings and crushes forth the savory succulency of the word. A man that barely heares the Word, and swallowes down a whole Sermon at once, and never takes it in pieces, nor chews it by meditation, feesles nor tastes not that savourous delicacy and sweetnesse in the word that others doe that chew it by meditation: And hee is *Dauids* blessed man, *Psal. 1, 2. Whose delight*
is

is in the Law of the Lord, &c.

2.

Secondly, grinding and chewing the meate fits it for digestion and concoction: Chewing facilitates concoction. Chewed meate is sooner and easilier digested then meate swallowed whole. Meate swallowed whole is unwholsome, it makes the breath unfavoury, it makes concoction the harder and the slower. And so meditation prepares the word for spirituall digestion. The word chewed when it is eaten, is the easier brought into practise.

3.

Thirdly, chewing meate prevents dangers, there may be pinnes, stones, yea poyson in a mans meate, and when a man swallowes his meate whole, all these may goe downe undiscerned, but when a man chews his meate, he presently findes such offensive things, and puts them out, and so saves the choaking and poysoning. Nay, though neither pinnes nor poyson in a mans meat, yet the swallowing of his meate whole, may choake him, and make him miscarry. When men after hearing

ring doe chew the cud by meditation, they come to discerne, and finde out many things, which if they were let downe, might choake and poyson the soule.

This then is a maine duty in the eating of the word to chew it. The word is not rightly and kindly eaten when it is not chewed : Therefore is not the sweetnesse of the Word tasted, therefore is not the Word so kindly digested, therefore are many choaked and poysoned, because, it is swallowed whole without chewing. One of the Symptomes, or *in commoda senectutis*, Eccles. 12. 3. 16. *The grinders cease because they are few*, was the margent rules, *the grinders faile because they grinde little*. And so in this case, a great deale of miscarriage is in this kinde, because men altogether use their eares, and not their teeth, the grinders faile, and they grinde little, their is much hearing, but there is little meditation.

Fifthly, In swallowing and letting downe the Word. If a man doe take

T

meat

5,

meat into his mouth, and chew it, yet if hee swallow it not downe, but put it forth againe, hee cannot be said to eate. Neither chewing without swallowing, nor swallowing without chewing is properly eating, but in eating there must be both chewing and swallowing. So in the eating of the word, it must not onely be heard, tasted, chewed, but it must be let downe and swallowed, *Luc. 9. 44. Let these sayings sinke downe into your eares, and so downe into your hearts.* So must the Word be eaten, as *Ezekiel* was to eate the roule, *Ezek. 3. 1. Sonne of man eate that thou findest, eate this roule.* I, but how must hee eate it? would it serve to take it into his mouth? *vers. 2. So I opened my mouth, and he caused me to eate the roule.* Well, but would the opening of his mouth, and eating it with his mouth serve the turne? No, *vers. 3. Sonne of man cause thy belly to eate, fill thy bowels with this roule that I give thee.* So in the eating of the Word delivered to us, it is not enough to take it into our mouths, but we must swallow

swallow it downe, cause our belly to
 eate it, and not onely fill our eares, our
 heads, & memories, but we must fil our
 bellies, and our bowels with it. This
 is done when wee not onely heare and
 meditate upon it, but when it is so di-
 gested, and concocted by us, that wee
 by obedience and conformity to it
 even become one vvith it; As vvhen
 meate is eaten and digested, it becomes
 one vvith the substance of the body.
 This point of eating is that, *Rom. 6.*
17. Yee have obeyed from the heart that
forme of doctrine whereunto ye were deli-
vered. That looke as meate eaten be-
 comes one with the body, and takes
 the same forme with it; so then is the
 Word eaten when we yeeld such obe-
 dience to it, as that we are delivered
 into the forme of the Word. And this
 is indeede the maine and principall
 thing* in this eating: And till this be
 done the Word is not eaten. Many
 have a conceit that they eate the
 Word, because they heare, take some
 delight in it, &c. but in the mean while
 they yeeld not obedience to it, bring

it not into practise, it is in their eares, it is in their mouthes, it is in their note Bookes, but it is not in their bellies, and bowels. It is just with them as in that case with those. *Jsa. 29. 8. As an hungry man dreames, and behold he eates as in his dreame, hee dreames he eates, but he awakes, and his soule is empty.* And so many, they dreame they eate, because they heare, &c. but yet their soule is empty, and their belly is empty, because they never caused their belly to eate, they never filled their bowels, the Word never yet sanke into their hearts to worke them to obedience to it.

And thus in these things stands this duty of eating, and this is the duty that wee are to doe. And that we may be stirred up to it, consider these motives:

1.

First, eating the Word, it is both the meanes and the signe of spirituall life. It is the meanes of life. Eating maintaines life, let a man give up eating, and hee must give up living; no eating, no life. *Gen. 47. 15. Give us bread,*

bread, for why should wee dye in thy presence? And if they had bread, yet if they did not eat it, if they had kept it in their cupboords, laid it by, and lookt on it, they had dyed neverthelesse. It is not the having but the eating of bread that makes men live, *Nehem. 5. 2. We tooke up corne, that we may eat and live.* Men may have meat, and may have bread, and yet if they ate it not they may dye. And when once men leave eating, it is a signe they are neere dying, *Psal. 107. 18. Their soule abhorreth all manner of meate: and they draw neere to the gates of death.* It is a signe men are in a dying condition when once they are past eating, because eating is the meanes of preservation of life. So it is here, eating the Word is the meanes of spirituall life. The Word is called *the Word of life*. It is called *our life*, *Deut. 32. 46, 47.* and so eating the Word is the eating of that which is life, and eating of life the meanes of life. There was an eating by which death entred into the world, *Gen. 2. 17. In the day that thou*

eatest thereof surely shalt thou dye. But this eating is that by which life comes to us, and in the day that we eate the Word living wee doe live, we have hereby the life of grace, and shall be assured of the life of glory. They that eate of this bread shall live for ever, and not dye at all: That as Job. 6. 48, 49, 50. I am that bread of life. Your Fathers did eate Manna in the Wildernesse, and are dead. This is the bread which commeth downe from heaven, that a man may eate thereof, and not dye: So in this case. And looke as Christ againe speakes of eating himselfe, Job. 6. 53, 54. Then Iesus said unto them, Verely, verely, I say unto you, Except ye eate the flesh of the Sonne of man, and drinke his blood ye have no life in you. Whoso eateth my flesh and drinketh my blood, hath everlasting life, and I will raise him up at the last day. So here also, for Christ is eaten by eating the Word, Isa. 55. 1. Buy and eate, vers. 3. Heare and you shall live. Blessed are they that eate bread in the Kingdome of God. No eating bread in Gods Kingdome, unlesse first wee eare

eate the Word here. And so blessed are they that eate the Word, for they shall eate bread in the Kingdome of God ; They shall eate, and live for ever. And as it is a meanes, so a spirituall life. When men doe eate the Word, it is a signe they are alive, and and in spirituall health. A dead man cannot eate, onely living men eate, and when men eate and fall hard to their meate, it is a signe that they are alive, and their health good. When men can eate, and fall hard to the Word, it is a signe that they are in life and health. Therefore as yee would use the meanes, as have a signe of spirituall life, so eate the Word.

Secondly, That which moved *Eve* to eate the forbidden fruit, should move us to eate the commanded fruit, *Gen. 3. 6. And when the Woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired, to make one wise, she tooke of the fruit thereof, and did eate, and gave also unto her husband with her, and he did eate.* So here, the word is good, good for food,

2.

it is that which is to be desired to make one wise, therefore let us take thereof, and eate heartily of it. The goodnesse of the Word is that which should move to eate. Good meate tempts men to eate, and though men have no great stomacke, yet if they heare meat commended for good meate, they will eate of it, *Isa. 55. 2. Hearken, and eate that which is good.* And it is *Salomons* argument, *Prov. 4. 1, 2. Heare yee children the instruction of a father: and attend to know understanding. For I give good doctrine.* Yea and hee presses this duty of eating upon this ground, *Prov. 24. 13, 14. My sonne, eate thou hony because it is good, and the hony combe, which is sweet to thy taste. So shall the knowledge of wisdom be unto thy soule: when thou hast found it, then there shall be a reward, and thy expectation shall not be cut off.* The summe is, As when men finde honey, they doe not forbear, but will fall to and eate, because they know it is so sweet and good: So when thou findest the Word, fall to and eate that also, for that is good, and that will be

as good and sweet to thy soule when thou eatest it.

Thirdly, Men stand much upon the taking and eating the Sacramentall bread, and put not a little in the eating of it, but in the meane time make little regard of eating the Word. They would take it very ill if they should be kept from eating Sacramentall bread, and yet in the meane time willingly and voluntarily abstaine from eating the bread of the Word: Therefore let men know that there is a greater necessity of eating the Word then is of eating the Sacrament. A man may be saved if hee eate not the Sacrament, but a man cannot be saved if hee eate not the Word. It may fall out that a man cannot have the Sacrament, but yet if a man doe eate the Word, in such a case the not eating of the Sacrament shall be no prejudice to him. And besides how ever men conceive of their eating bread in the Sacrament, yet the truth is, that a man is never fit, nor prepared to eate the Sacrament, till hee doe first eate the Word. The
Word

3.

Word not first received, beleaved, and obeyed, a man hath no right to, and shall have no benefit by eating the Sacrament, for he that eates not the word cannot eate Christ in the Sacrament; and what is a man the better for *eating* the Sacrament, if hee *eate* not Christ? *They did all eate of the same spirituall meat, and yet with many of them God was not well pleased.* And why so? because though they did eate Manna a Sacramentall bread, yet they did not eate the Word, and yeeld obedience from the heart to that, 1 *Cor.* 10. 3, 5.

4.

Fourthly, that which *David* did, wee ought all to doe, *Psal.* 119. 11. *I have hid thy Word in mine heart.* It is to be hid and kept safe. There is no such way to hide it, and lay it up safe indeed, as to eate it. Bodily bread, as *Bernard* sayes, when it is in the cupboard, it may bee taken away by theeves, eaten of mice, may mould, and be wasted, but when it is eaten it is safe from all such danger: So the Word is never so safely hid as when once it is eaten. After the miracles of
the

the loaves, our Saviour bids *gather up the fragments, and see*, sayes he, *that nothing be lost*. The onely way to see that nothing of this bread be lost, is to eate it. It is never lost that is eaten.

First, for Ministers.

Use 1.

First, if people must eate the Word, then they must give them to eate. How can they eate, that have nothing to eate? *Lam. 4. 4. The yonng children aske bread, and no man breaketh it unto them*. In such a case they might aske bread, but they could not eate bread; where bread was not given, bread could not be eaten. Many would eate bread if they had it. And that people have it not, and eate it not, it is the fault of such Ministers as give it not, and breake it not. Many keepe their people at such short commons, that they have not to eate, so farre from having their bellies full, that they get not so much as a *mouthfull*.

I.

Secondly, if people must eate, then as Ministers must give them to eate, so they

2.

so they must give them such as they may eate. A man may give bread and meate to be eaten, and yet it may be such stuffe as cannot be eaten, *Luc. 11. 11, 12.* *If a son shall aske bread of any of you that is a father, will he give him a stone ?* That were the way to choake him, and not to feed him : *Or if he aske a fish, will he for a fish give him a Serpent ?* That were the way to poyson him, and not to cherish him. Men cannot eate stones, mens teeth are not able to chew and grinde them, nor their stomackes able to digest them. A man may preach, and yet preach so as people can finde nothing in it that they may eate. Schoole points, and quiddities that transcends vulgar capacities are stony food, not stones turned into bread, as Satan would have Christ have done, but rather bread turned into stones. *Jer. 3. 15.* *That shall feed you with understanding.* Therefort that which must be eaten must be understood. Men dare not eate Serpents and Scorpions, who can blame them if they feare to be poysoned. See how
Christ

Christ was used, *Psal. 69. 21. They gave me also gall for my meat, and in my thirst they gave me vinegar to drinke.* And therefore when it was tendred unto him, *Mar. 15. 23. They gave it him, but he received it not.* And what wonder if people receive not, and eate not meate mingled with gall, when they are fed with bitter invectives. *Hold fast the forme of sound, or wholsome words.* Now many doe set before people such rotten and unwholsome food, such trash and unfavoury food, and such poysonous stuffe, that it is with people as it was with them, *2 King. 4. 40. As they were eating of the pottage, they cryed out, O man of God, Death is in the pot. And they could not eate thereof.* So it is here, there is coloquintida and wilde goards in the pot, many times a whole lap full, and when there is death in the pot, what wonder that people cannot eate thereof.

Or if men preach truth, yet it is done with such unbeseeming levity and vanity, after such a stage fashion, that there is no nourishing substance in it,

it, *Jer. 3. 15. shall feed you with knowledge*, with that which shall edifie and build you up in knowledge, not with huskes as the prodigall was fed.

Or if truth propounded, yet it is meate so negligently drest, so sluttishly cooked, that the very sight of it takes away mens stomackes, that as *Hophni* and *Phineas* in another case *made the people abhorre and loath the Lords offerings*; so many so marre the meate in the dressing, that men can have no stomacke to eat it. So that it may bee said of many Sermons, as the Prophet speakes of those Figges, *Jer. 24. 2. And the other basket had very naughty Figges which could not be eaten they were so bad.* And as your proverbe is, *God sends meat, and the Diuell sends Cookes.* So it may be more truely said in this case, God sends meate and gives his Word, but there be many Cookes not of his sending, that make such rotten meate, such slovenly meate, such trashy meat, such bitter meat, such unfavoury loathsome meat, that it cannot be eaten for badnesse. Therefore since people must
 eate,

eate, let us be carefull to give them to eate, and to give them that they may eate, sound and savoury food, and well and handsomely drest.

Secondly, For people.

And so the use is diverse.

2.

First, to condemne people for the neglect of this duty, that they doe not fall to and eate when it is set before them, *Mal. 1. 12. Yee say, as you, the Table of the Lord is polluted, and the fruit thereof, even his meat is contemptible.* God hee deales bountifully with men; it may be said here, as *Psal. 68. 11. The Lord gave the Word, great was the company of them that published it.* Wee have had preaching, and Preachers, and this spirituall food, Gods plenty, wisdome cryes out to men, as *Prov. 9. 5. Come eate of my bread.* And Christ calls upon men, as *Cant. 5. 1. Eate O friends, and fall to, and take your fillles.* And yet men sit and looke on, and regard neither this food, nor these invitations, but deale with the Lord as *Salomon* wishes men to deale with a churle, *Prov. 23. 6. 7. Eate not the bread*

Use 1.

bread of him that hath an evill eye, neither desire his dainty meates, eat and drinke saith he, but his heart is not with thee. Just so deale men with the Lord, when he calls upon them to eat the Word, as if God had an evill eye, as if his heart were not with them: whereas, as the Word and food is good, so also is his eye good, and his heart is with us, and it would be meate and drinke to him to see us fall to, and eat heartily. Such carriage at our Neighbours Tables would be construed a discourtesie, and men would force themselves to eat against their stomackes, rather then to give their discontent at his Table. And yet wee stand not upon giving the Lord such grosse disgusts, as not to eat when he layes and sets meate before us: There is much preaching, and yet but little eating. Many instead of eating the *Word*, could finde in their hearts to eat the *Minister*.

And what thinke we is the reason that men eat the word no more then they doe?

It

It is from these three causes.

First, from fulnesse. The full soule loathes the honey combe, Prov. 27. 7. When a mans belly is full, hee hath not onely no minde to eate, but hee loathes to eate, and that not onely course and common foode, but the daintiest and sweetest food, hee treadeth under foot the honey combe. The Word is honey, and this honey is to be eaten when it is found, Prov. 24. 13. And yet when men finde it, they eate it not, but loath it, and tread upon it. And the reason is because they are already full. Such a fulnesse as that, Rom. 1. 29. Being filled with all unrighteousnesse, fornication, wickednesse, covetousnesse, maliciousnesse, full of envy, murther, debate, deceit, malignity, whisperers. Their hearts are cram'd full of their lusts: And their hearts being already filled with carnall and worldly lusts, they loath these honey combes. Some feed so full upon that hony, Pro. 5. 3. The honey which drops from the lips of a strange woman, that they tread this honey combe under foot. There be a

I.

great many that eate as the Serpent doth, *Gen. 3. 14. Dust shalt thou eate all the dayes of thy life.* All worldly hearts are of the Serpents dyet, they eate dust, and so fill themselves with the dust of the earth, that they loath to eate the Word. Because mens hearts are stufte with this *baggage* and *base* food, therefore will not men eate this *Angels* food, this bread of Heaven.

2.

Secondly, from lingring and hankring after some other food. Such a disposition takes off the stomach from wholesome food. *The Israelites had Angels food, the bread of Heaven,* and yet at last this food would not down with them, nay *they loathed their Manna*: And a man will not eate what hee loathes. But what was the cause that they cared not to eate manna? See *Numb. 11. 4. They fell a lusting (or they lusted a lust) and said, who shall give us flesh to eate? and vers. 5. fish to eate, and they long after the garlick and onyons of Egypt;* and therefore now this *Manna* will not downe with them. So men, when
once

once they begin to lust a lust after novelties in doctrine, the wholesome favoury truth of God they begin to loath, they are weary of it, quite cloyed with it, then no wonder it is not eaten. When once mens lippes hang after Egyptian food, popish and corrupt doctrine, then truth will not downe by any meanes, *Isa. 44. 20. He feedeth on ashes.* That is but strange food, a mad dyet for a man to live and feed on ashes. But what makes him feed so fondly? *A deceived heart hath turned him aside.* So with many. deceived heart hath turned them aside, and then they fall to eating of ashes, and therefore, like those that have the greene sicknesse, their mindes hang after ashes, and such trash, and so no mind to the wholesome food of sound Doctrine. See the case cleare, *2 Tim. 4. 3, 4. They will not endure it,* therefore not eate it, not indure it, as a man cannot indure the meate he loathes. But why not indure it? *They have itching eares,* that itch after novelties, and therefore *shall turn away their eares, &c.*

Thirdly, from sicknesse, or if yee will from deadnesse. Sicke men forsake their meate, and refuse their meat. Men are spirituallly sicke, and have some diseases upon them that make them eat nothing at all, or else they doe but piddle, and trifle, as good never a whir, as never the better. Nay, men are dead, void of the life of God, and that's a maine reason that they eat not. Dead men cannot eate.

2.

Secondly, since it is a duty that must be done, therefore let people examine themselves whether they doe it or not, whether the Word be eaten by them or not.

Quest. How may one know whether hee eates the Word or not?

Ans. By these things:

1.

First, By spirituall cheerefulnesse, liveliness and quickning. When a man hath eaten, it makes him cheerefull and lively, *Act. 14. 17. He fills our heart with food and gladnesse.* A man when hee hath fasted, and long forborne his meate, his spirits waste and decay; but when hee eates, that re-
paires

paire his spirits, and renewes them, and so makes a man come to himselfe, and makes him fresh and lively. See *Jonathans* case, 1 Sam. 14. 27, 29, 30. Hee was faint and his spirits spent so, that his eyes began to grow dimme through faintnesse and want of spirit, and he doth but cate a little honey, and his spirits are refresht, and repaired, that his eyes were enlightned. And if but a taste of the honey did so much, *How much more* sayes *Jonathan*, if the people had eaten freely, had they beene cheered, and repaired. Wee finde a man, 1 Sam. 30. 12. that had eaten nothing in three dayes and three nights, by reason of which his spirits were quite gone, and hee was even a dead man: But see vers. 11. 12. And when he had eaten, his spirit came againe unto him. It was in a manner gone from him before, but now hee had eaten hee was so refresht and cheered, that hee was alive againe, his spirit came againe.

So it is in this eating, it fills the soule with cheerefulnesse and liveliness. A man that eates the Word indeed findes

his heart finely cheered, filled with spirits, *Thy words were found by me, and I did eate them.* How did that appeare? *And it was unto me the joy and rejoycing of mine heart :* Oh how mine heart was cheered within mee, oh how my spirit was refresh't! *Prov. 24. My sonne, if thou finde honey, as Jonathan did, eate it for it is good.* So eate this honey for it is good. Why what good will follow upon it? If thou be faint, lumpish, spirits downe, dim sighted, it will enlighten thine eyes, it will so cheere thy spirits, that it will recover thy deadnesse, and dimnesse, it will enlighten and enliven thee. When that man had eaten, his spirit came againe: If before thou wert dead, and heavy, and lumpish unto good duties, yet if thou doe eate the Word, one good meale of it will recover thee out of that deadnesse, and make thee lively and cheerefull in duties of worship and obedience. By this try thy selfe. If thus it be with thee, thou hast eaten the Word, but the *little* quickning, refreshing, the little enspiriting of men
after

after the Word heard, argues how little men doe eate it.

Secondly, by spirituall satisfaction. A man that is hungry his stomach is still craving, and he desiring something that he wants, and let him have this, or that, yet hee is not satisfied, unlesse he may eate. Mirth, musick, company, pleasure, let an hungry man have, yet there follows no satisfaction, still his stomacke craves. But let a man but eate, then there is a satisfaction, and that craving is over. *Nehem. 9. 25. They did eate and they were filled.* And so in the miracle of the loaves, it is said, *they did all eate and were filled*, their hunger was allayed and satisfied. So it is here: The heart of man is full of cravings, and hungrings after profits, pleasures, vanities, lusts, and though a man eate of these never so much, these satisfie not the hungry cravings of the heart, nay the more they are fed upon, still the heart craves them more: But now when a man eates the Word, all these cravings of the heart cease, and are satisfied. A man upon eating the

Word findes such satisfaction in it, and his heart so fitted, that it is at rest from those troublesome and inordinate cravings, these unnaturall dogged appetites are quenched. The soule that eates the Word findes it selfe so abundantly satisfied, that it lingers not after the profits and pleasures of the world. Hee that eates this Manna lingers not after the flesh-pots, the onions and garlick of Egypt. *Isa. 55. 2. Wherefore doe yee spend mony for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eate yee that which is good, and let your soule delight it selfe in fatnesse:* though these things then satisfie not, yet the Word it satisfies, and fills, and feeds, and fattens.

By this may men try themselves, if they have so received the Word, as that their hearts are weaned from their carnall and worldly lusts, those insatiable cravings are at an end, such satisfaction is a signe that a man hath eaten: But the contrary shewes how few have eaten. Many would seeme

to eate, and professe they have eaten, but yet their hunger after the world, their profits and pleasures, are as keene and as eager as ever. Their hearts doe restlessly crave these things. Thine heart is not *filled*, therefore thou hast not *eaten*.

Thirdly, by spirituall strength, fatnesse, good liking, good complexion: so it is in bodily eating, keep men from eating and their strength decays, they grow feeble, their complexion decays, and they looke with an ill complexion, pale, wan; and ill coloured. As wee see in a siege, when men have beene coopt up, and have not had meate to eate, they have come out like so many dead carcaises out of their graves, so weake, so poore, such ghostly lookes, as it is enough to scare a man with the sight of them. But now eating mends all this, that breeds good blood, health, strength, fatnesse, and a good habitude of body. Upon eating followes strength, strength to walke, and to worke, 1 King. 19 8. *And he arose and did eate and drinke, and went in the*

3.

the strength of that meate forty dayes and forty nights, unto Horeb the mount of God. Upon eating followes fatnesse, Nehem. 9. 25. They did eate, and they were fat. Upon eating followes goodnesse of complexion, Dan. 1. 13. upon the eating of this pulse, their countenances were faire and fat. And thus is it upon eating the Word, men have strength in their soules to walke in the wayes of God, men grow fat, grow up as calves of the stall, full of good, Rom. 15. 14. they are fat, and flourishing, Psal. 92. 14. They have faire and good complexions, their wisdome and other graces cause their faces to shine, their lives and carriages are faire and lovely. And by this may men know whether they have eaten the Word or not. If it be thus with them, that they have strength against their lusts, if they have strength to walke in obedience, &c. a signe they have eaten the Word. But this shewes that few have eaten and doe eate the Word.

Many say they doe, but how is it they be so weake and so feeble, that they

they cannot walke and worke ? How is it that they be so leane, that there is such an emptinesse of grace and goodnesse ? 2 Sam. 13. 4. *Why art thou, being the Kings sonne leane, or thin from day to day ?* so how is it that thou eating the Kings dyet, the bread of heaven, art thus thin and leane ? How is it that thy life, thy complexion mends not, but thy complexion and conversation is so ill ? It fares with many as in that case, Gen. 41. 18. 21. When the seven leane kine and ill-favoured had eaten up the fat, *It could not be knowne that they had eaten them, they were still as badgeld bildings and carrion-like scroyles as before.* So here, men say they have eaten, but looke on their lives, and it cannot be knowne, as arrant scroyles as ever, as very sweaters, drunkards, as ever, as proud, covetous, loose as ever. A cleare signe that such doe not eate the Word.

Fourthly, they that eate the word will ever doe as *Eve* did when shee did eate the forbidden fruit, Gen. 3. 6. *Who gave also to her husband, and hee did*

did eate; so ever here. There is no such good fellowship as in this eating, where there is no man that would eate alone, As Job 31. 17. where that holy man professeth, That hee had not eaten his morsell himselfe alone, and the fatherlesse had not eaten thereof: so here, none that eateth the Word of God eateth his morsell himselfe alone, and giveth not the fatherlesse and needy soule to eate thereof: But as in Samsons Riddle Out of the eater came meate: so here out of the eater of the Word cometh meate to feed others, judge by this.

3.

Thirdly, if the Word must be eaten, then it teacheth us to be frequent in hearing, and diligent in taking all opportunities. Some men can content themselves, if need be, with one Sermon in a yeere, and it is enough a conscience if well followed: One meale in a yeere were short commons. A man desires to eate every day twice, some thrice a day. There is a necessity of eating frequently: so here, take all opportunities of hearing and reading the Word,

Word, some morsell every day, and misse not publike meales. See 1 King. 19. 5. & 7. where *the Prophet Eliah was by the Angel bidden to eate*, and hee did so; yea though hee had eaten but just before, yet hee goes to it againe the second time, *being bidden a second time*. If thou have eaten in the morning, yet, if God call to it a second time, eate againe in the afternoone. If thou have eaten on the Sabboth, yet if God give opportunity and liberty, eate also on the weeke day. The Word is to be eaten, and eating must bee frequent and often.

FINIS.

THE
PURCHASE
AND
POSSESSION
OF THE
TRUTH.

By IER. DYKE Minister of *Epping*
in *Essex*.

MATTH. 13. 45, 46.

The Kingdome of Heaven is like unto a Merchant man, seeking goodly pearles :

Who when he had found one pearle of great price, hee went and sold all that hee had, and bought it.

August. de Verb. Dom. Ser. 5.

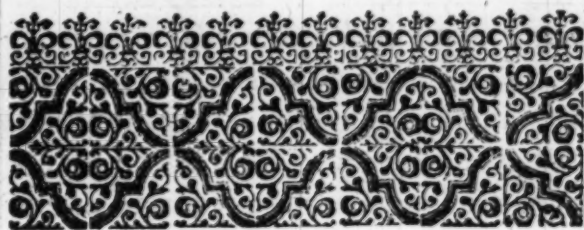
Laudas mercatorem qui vendit plumbum & acquirit aurum : & non laudas mercatorem qui erogat pecuniam, & acquirit iustitiam ?

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Church-yard. 1640.

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for



THE
PVRCHASE
AND
POSSESSION
OF THE
TRVTH.

PROV. 23. 23.

Buy the Truth, and sell it not, &c.

F Rom the 19. to the
29. verse of this chap-
ter the Prophet en-
deavours to fence men
from the danger of
two common and
foule finnes, *drunkenness* and *whore-*
X *dome* :

dome: Against *drunkenesse*, *vers.* 19, 20, 21. Against *whoredome*, in the residue. In which passage this one thing may be observed. Dehorting from drunkenesse he prefaces thereto onely in one verse, *vers.* 19. but dehorting from whoredome hee prefaces to that counsell in five verses, *vers.* 22. to 26. *It is the more hainous evill of the time, and of more mischievous consequence.* It is a sinne to which our nature is more prone and inclinable; and therefore to keepe men off from it, he makes the hedge the stronger.

In this Preface hee gives such counsells, as being listned to, may prove strong preservatives against the poyson of that pestilence. One is that, *vers.* 22. Respect and obedience to parents holy counsels. Those hearkned to would be speciall meanes to save men out of those snares. Another in this verse, which is an exhortation to the study and acquisition of godlinesse, grace, and Religion, with which the heart being effectually seasoned, it would in speciall manner save a man
from

from that sinne. And so it suites with that, *Prov. 2. 10, 11, 12, 16, 17.* When wisdom eentreth into thine heart, and knowledge is pleasant unto thy soule; Discretion shall preserve thee, understanding shall keepe thee: To deliver thee from the way of the evill man, from the man that speaketh froward things. To deliver thee from the strange woman, even from the stranger which flattereth with her words: Which forsaketh the guide of her youth, and forgetteth the covenant of her God. Wisdome and truth, godlinesse and grace will preserve both from the evill man, and the evill woman. Thus this verse stands in coherence with the others.

Take the words now in themselves considered, and they are an exhortation to stirre up men to bestirre themselves with all paines and diligence, to get knowledge, godlinesse, grace, &c. for that is comprehended under *truth, wisdom, &c.* As if he had said, Let it be your maine care and labour, to get the knowledge of the truth, to get grace and Religion into your hearts.

And this counsell is laid downe under a metaphor, *Buy the truth*, by which he implyes with what desire and affection, and cost, it should be sought, that men should so looke after it, and seeke to compasse it, as men use to doe after commodities of use and worth. Those men will buy, for those men will trade, and lay out their mony that they may get the possession of them. So here hee would have them so affected to the truth, that they should trade for it, be at paines and cost for the compassing and getting of it. And when they have once gotten and purchased this commodity, they should by no meanes part with it againe, but hold and keepe it fast, *sell it not*. When once men have made the bargaine, and gotten this good penny-worth, by no meanes part with it againe, part with it upon no termes what price soever is offered for it.

So then here be two things in these words:

1. A precept, *Buy the truth*.
2. A prohibition, *Sell it not*.

First

First to to begin with the precept,
*Buy the truth, also wisdom, instruction,
and understanding, or as some translate,
Buy the truth, of wisdom, &c.* Buy the
truth. I, but what truth, or what doe
you meane by truth? That truth
which is of wisdom, of instruction,
of understanding, the truth that is in
piety, godlinesse, religion, *Tit. 1. 1.*
*and the acknowledging of the truth which
is after godlinesse.*

*That truth, wisdom, understanding,
godlinesse, grace and religion are not to be
had for nothing.* Doct.

It is the duty of every one to use all
meanes and diligence to get the truth,
to be willing to be at the cost of all
paines and diligence for the buying
and compassing the truth, wisdom,
godlinesse, &c. These are commodities
which will not be had without cost.
They are commodities that will not
fall into mens mouthes, but they must
be bought. Hee sayes not, *Take* the
truth, as if it might be had for ta-
king up, but *buy* the truth; there
must be a price given for it, and men

must be at cost before they can have it.

See how *Araunah* speakes to *David*, 2 *Sam.* 24. 22. *Let my Lord the King take, and offer up what seemes good unto him, &c.* and see *David's* answer, *vers.* 24. *Nay but I will surely buy it of thee at a price, neither will I offer of that which doth cost me nothing:* So here, many it may be would be content to have these things, if they might have them for stooping and taking up. Nay, but they must buy it at a price, God forbid that we should think to have truth for *that which doth cost us nothing.* It must cost men a price, and a good round price too, *Buy the truth.*

And this is that we have elsewhere, *Prov.* 4. 5. *Get wisdom, get understanding, and vers.* 7. *With all thy gettings get understanding.* It is the selfe-same word that is used here, and may be, as it is by some translated, *Buy wisdom, buy understanding,* and with all thy gettings *buy understanding.* Get it, say some; *Buy it,* say others, it all comes to one, for it is to be gotten with buying.

ing. The way to *get* it, is to *buy* it. It is not a commodity that goes a begging; it must be bought before it can be got. It is the counsell that Christ gives, *Apoc. 3. 18. I counsell thee to buy of me Gold tryed in the fire.* Could not Christ give it as a matter of Almes? No, hee will have it bought, or they shall goe without it. He doth not say, I counsell thee to *take* gold of mee, but to *buy* gold of mee, hee will have men draw, and draw deep too before they have it.

It is that is called for, *Isa. 55. 1. Come ye, buy and eate, buy Wine and milk,* It is not enough to come and looke and gaze upon this commodity, to praise and commend it, no not enough to bid for it, and offer for it, but wee must strike through the bargaine, and buy it. A man may bid and not buy, but wee must bid and buy both. So *Matth. 13. 44. The man that findes the treasure in the field, goes and buyes the field.* Hee doth not wish hee had the field, he doth not bid money for the field, and then leave it, but hee goes

thorow with the bargaine, hee buyes, and purchases the field. And *vers. 45, 46. The Merchant when hee finds a pearle of great price, hee buyes it.* Christians should be Merchants, men that drive a trade. When commodities are set forth in Marts and Fayres, yee have many country people will come and gaze upon them, and will cheapen, and be asking the prices, though they never meane to buy them : They will cheapen pearles and jewels, &c. onely to know their worth and prices ; but now when a Merchant comes, he cheapens and buyes : So Christians driving a trade for Heaven, and being Merchants, they must buy those pearles, buy those commodities that are set to sale.

There be foure things that may make a man willing to buy the truth. The same things that make men willing to lay out their money for other commodities.

First, it is a necessary and usefull commodity, Indeed things that a man hath no need of, no use of, hee hath
no

no minde to buy, or to lay out his money for them. It is no providence nor good husbandry, to buy such things as hee hath no need or use of, *Joh. 13. 29. Buy those things that we have need of.* If a man want bread, want clothing for him and his, hee is willing to lay out his money, and to buy them, because these things hee hath need of. Necessity forces him to buy these: So here, the truth is a necessary commodity, an usefull commodity. It was when Christ was dispersing, and many hearing the Word of truth, that Christ spake that speech, *One thing is needfull:* As if he had said, Thou thinkest much at *Mary*, that shee is at this market, that shee is buying this commodity, but blame her not, it is a needfull commodity, and therefore shee doth well to buy it. It is as necessary as Heaven and salvation it selfe, *1 Tim. 2. 4. Who will have all men to be saved.* I, that men like well, but marke what followes, *and to come unto the knowledge of the truth.* Marke then, there is no coming to *salvation*, till men come to the
know.

knowledge of the truth. The *Truth* must be had before *Heaven* can bee had. Truth therefore being so needfull a commodity, and so usefull, there is great reason we should be forward to buy it, and to be at cost for it. There is a necessity of buying it, and of being at cost for it, *Apoc. 3. 18. I counsell thee to buy of me white rayment that thou mayst be cloathed, and that the shame of thy nakednesse doe not appeare.* There is a necessity of clothing, a necessity of covering ones nakednesse, therefore a necessity of buying knowledge, grace, religion, godlinesse, being things of such necessary use, men must be at cost and charges for them, men ought to buy them.

2.

Secondly, it is a profitable commodity, a gainfull commodity, there is much to be gotten, and gained by the buying of it. Hee that trades in this commodity shall never be a loser by it, nay hee shall be a great saver and gainer by it. *1 Tim. 6. 6. Godlinesse is great gaine.* If it were but gaine it were somewhat, and it were enough to crosse

croffe the conceit of the world, that counts godlineſſe loſſe and hindrance, but that is not all, it is *great gaine*, it brings in great returnes, rich returnes, it brings in ſuch advantage as makes a man.

Thirty and forty in the hundred are counted great gaines in trading, but this buying and trading brings in greater by farre, *Matth. 19. 27, 29.* Then answered Peter and ſaid to him, Behold, we have forſaken all, and followed thee: what ſhall wee have? And whoſoever ſhall forſake houſes, or brethren, or ſiſters, or father, or mother, or wife, or children, or lands for my Names ſake, hee ſhall receive an hundred fold more, and ſhall inherit everlaſting life. As if hee had ſaid, Lord we have beene at great coſt, and great charges to buy the truth, what ſhall wee have? what gaine will our adventure bring us in? what ſhall wee get by the buying of this commodity? Chriſt answers, *Every one that hath forſaken, &c. ſhall receive an hundred fold.* Where marke, that the gaine is not one for an hundred, but an hundred for one

one, as if a man should lay out a pound, and gaine an hundred pound by laying out one. The gaine of buying this commodity, is like the gaine that *Isaac* had by sowing, *Gen. 26. 12.* Who received in the same yeere an hundred fold. And marke againe, that it is not in this trading and buying, as it is in buying and trading in other commodities. We see in other trading in the World and buying, that some men grow very rich, gaine great estates, but yet many get little, many lose and are undone by trading. But now it is not so here: And every one, sayes Christ, *that hath forsaken, &c. shall receive an hundred fold.* This commodity bought makes all gainers, gainers an hundred fold in in this life. Every Merchant of this Company is a gaining Merchant.

There is a three-fold profit or gaine to be had by buying the Truth.

First, a mans spirituall freedome from the captivity and bondage of Satan and lust. *Joh. 8. 32. Yee shall know the truth.* Know the truth? And what shall we get by that truth? And the truth

truth shall make you free. Wee see that many will give good summes to buy the freedome of the City. As *Act. 22. 28.* *With a great summe bought I this freedome, viz. of the City of Rome:* So that hee that buyes the truth, buyes his freedome, hee gaines his freedome by the bargaine, his freedome from the thraldome of his lust, his freedome from the slavery of Satan: See *2 Tim. 2. 25, 26.* *If God at any time will give them repentance, that they may know the truth, And that they may come to amendment out of the snare of the devill, which are taken of him at his will.*

Secondly, Riches. The buying of the Truth makes a man rich, *Prov. 3. 13.* *Blessed is the man that findeth wisdom, and the man that getteth understanding.* Happy is hee that buyes this commodity. But why? *vers. 14.* *For the merchandise thereof is better than the merchandise of silver, and the gain thereof is better then gold;* and *vers. 16.* *Riches are in her left hand.* It many times brings in earthly riches, for godlinesse hath the promises of this life, and the life

2.

to come. But that matters not. To be sure, it makes spiritually rich, *Apoc.* 3. *The Church of Laodicea thought shee was rich, but she was poore.* Well, Christ will teach her a course to become rich. But what course is that? Shee must fall to trading, and to buying, to the buying of truth, of grace, *vers.* 18. *I counsell thee to buy of me gold.* But what shall wee be the better for buying it? It is a commodity, if yee buy it, will enrich you, will make you; to buy of mee gold, *that thou mayst bee rich*: So that the way to fetch in the gaine of spirituall riches, is to be buying this gold. It is a trading then wee see that is gainefull, it will gaine spirituall riches.

3. *Thirdly, Life and happinesse, Pro.* 3. 18. *Shee is a Tree of life to them that lay hold upon her.*

So that here is that should make us willing to buy the truth, and be at cost for it, and to come off roundly for it too, in that it is so profitable and gainefull a commodity. If a man sees a commodity in the Market that will
yeeld

yeeld profit, that will bring him in gaine, hee need not be intreated to buy it, hee will be sure to lay hold on it, to fasten upon it, hee will have it though hee borrow the money to buy it. Gainefull commodities use not to hang in hand, but they are presently snatcht up, there is catching at such commodities to buy them. The truth therefore being a commodity in which there is gaine and advantage to be had, what ever it cost, what ever be the price, buy it, lose not the buying of a gainefull commodity. *What shall it profit a man to gaine the whole world, and lose his owne soule?* Hee that makes such a bargain, makes but a losing bargain: And so, what shall it endamage a man to lose, to give the whole world, and to gaine his owne soule? He that makes such a bargain, makes a saving, a gaining bargain. Hee that buyes the truth, though hee give the whole world for it, makes a gaining bargain, because he gaines his soule, and Heaven by it.

Thirdly, it is a pretious commodity,
of

of great worth and excellency, Prov. 3. 13, 14, 15. *Blessed is the man that findeth wisdom, and the man that getteth understanding. For the merchandise thereof is better then the merchandise of silver, and the gaine thereof is better then gold. It is more precious then pearles: and all things that thou canst desire, are not to be compared unto her. See Job. 28. 12. 16, 19. But where is wisdom found? and where is the place of understanding? It shall not be valued with the wedge of gold of Ophir, nor with the pretious Onix, nor the Saphir. The Topaz of Ethiopia shall not be equall unto it, neither shall it be valued with the wedge of pure gold. Matth. 13. The Merchant seekes pearles, and he findes one pearle of great price, of great value and worth. It is no vile and paltry commodity, but a commodity very pretious: And therefore worth the buying. Things that bee vile, who will buy them? refuse stufte none will lay out money about them. But when things are pretious and excellent, their excellency tempts men to buy. What made the Merchant in the*

the Parable to sell all that he had, and to buy the pearle? It was a great price to give all that hee had, it seemes to cost exceeding deere. To have given halfe that he had one would thinke had been enough, but he gives all that he hath to buy it. And what was the reason? It was a pearle, and it was a pearle of great price: so Truth being a pearle, and a pearle of great price, lose not the buying of so pretious a commodity.

Fourthly, It is a commodity we can never be over-reacht in, we cannot be cheated and cosend in. A man is over-reacht, and cosend in buying when hee gives more for a commodity than it is worth, when the commodity bought, and the price given have no proportion, are not of equall value, the buyer hath not a pennyworth for his penny, *Gen. 23. 15. The land is worth foure hundred shekels of silver.* So long as the land was worth it, *Abraham* could not have an hard bargaine, could not bee over-reacht in it, could have no cause to repent him, though hee gave foure

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hundred

4.

hundred shekels of silver. *The land was worth it*: so here, in buying the Truth a man shall bee sure not to bee over-reacht, he shal be sure not to be pincht with an hard bargaine, because let it cost what it will, let the price be never so high, let a man give what he will, yet the truth is *worth* it, and a man shall be sure to have a pennyworth for his penny.

Prov. 3. 15. All the things thou canst desire are not to be compared to her. Prov. 8. 11. For Wisedome is better than precious stones, and all pleasures are not to be compared unto her. The highest price that can be set is disproportionable to the worth of it, is beneath the value of the commodity. *Iob 28. 17.* Though it be a necessary commodity, a profitable, gainfull commodity, a precious commodity, yet at any price it is set at, it is a cheape commodity, and the price is low. A man cannot be over-reacht when the commodity is necessary, profitable, precious, and yet the price low. How can a man be over-reacht where the commodity is
 profita-

profitable, and cheape both? Now this commodity as it is well worth all our paines,endeavours,cofts; so all we can doe and give,it is but cheape, it is but an easie low price. *If.55.1. Come buy wine and milke without money, and without price,* that is, without any meritorious price, as he that gives the money,and the price that a commodity is worth in point of commutative Justice deserves to have the commodity, and it is Injustice to hold it from him. Thus wee must buy without price, because no man can give a meritorious price to God for Grace and Heaven. Buy without price, that is, without meritorious price; or else thus to our present purpose. It is true that Truth must bee bought with a price, and with a great price, but yet the greatest price that is, is so beneath the commodity,that it is no price. As we say of a cheape commodity that is bought for little, that it is no price. Ten thousand pound is a great summe of money, an huge summe, but for a man to buy ten thousand pound a yeer

for the price of ten thousand pound, it is but one yeares purchase, it is no price, ten thousand pound is no mony, no price to ten thousand pound a yeere. It is a great deale of paines, and cost that a man must bee at to get the Truth, to get Christ, and Grace, but the worth of the commodity considered and the transcendency of the value of it above cost and paines, all our cost and paines is no money, is no price. And how can a man bee over-reacht, or have an hard bargaine, when he hath a good bargaine for no price. Here is that then which may draw us on to strike thorow this bargaine, and may encourage us to trade, and buy, we shall be sure to have a pennyworth for our penny, we shall not bee pincht with a deere penny-worth. Many a man hath a great minde to such an house, and land, he would faine buy it, he beates the price, and bids faire for it, but yet as good a minde as hee hath to it, he buyes it not, he feares it is to deere, he feares he shall repent him of his bargaine, and wish his money in his

his purse againe, and therefore falls off. But now here is no such feare, what ever the Truth cost thee, suppose it cost thee much paines, and labour, suppose it proves matter of great charge to thee, suppose it cost thee thy credit and respect in the world, thy liberty, thine estate, thy bloud, thy life, yet thou buyest it not too deere; it is well worth all thou canst give for it. A man may buy house and lands, good house and lands too deere, a man may buy Gold too deere, as the Proverb is, but yet hee cannot buy Truth, nor Grace, nor Christ, nor Heaven too deere. *The Land is worth foure hundred shekles*, and Heaven, and Christ, Truth, and Grace is worth all that ever God shall aske for it.

A man may buy a good purchase of land, and yet have no cause to rejoyce in it, may wish hee had never medled with it, but had kept his money in his purse. *Ezek. 7. 12. The time is come, the day draweth neere, let not the buyer rejoyce.* Such times may come, as a man

may have but little joy in buying a purchase. But a man that buyes the Truth shall never repent him of his purchase, but let such a buyer rejoyce. Come what times will come, yet he may rejoyce, yea the worse the times may be, the more cause may he have to rejoyce in his purchase.

Thus being convinced that this duty is to be done, that Truth is to bee bought, come wee now to shew how this duty is to be done, and wherein this buying stands.

This buying then stands in diverse things.

First, In giving a price, and paying a price for it. In trading in the world, when a man gives the price for a commodity, he buyes it, and a man cannot be said to have bought a commodity till some price be given for it, that is contracted for, *ye are bought with a price, 1 Cor. 6. 20.* therefore in buying there is a price given. When *Abraham* bought the fields of *Ephraim*, he gave him the price of foure hundred shekels, and when hee gave that price then hee bought

bought it. Deut. 2. 6. ye shall buy meate of them that ye may eat, and ye shall buy water of them that ye may drinke. But how must they buy? yee shall buy meate of them for money, and ye shall buy water of them for money. That which a man hath without money, or some valuable consideration; it is not bought, but is given freely, or taken unjustly. But when a man gives money for bread, gives money for water, then he buyes it. So in this case, hee that would buy Truth must give a price for it, it will not bee had for nothing, that which a man hath for nothing is not bought. The price that men must give for Truth and Grace, is the use of all such meanes by which Truth and Grace is to be gotten. So buy the Truth, that is, use all meanes by which it may bee had; God hath appointed certaine meanes in the use of which he will give Grace, and the knowledge of the Truth, and they that will have this commodity must give this price, must use such meanes as God requires to be used to this end.

This

This price that God sets is not a matter of money, *Simon Magus* would have bought that gift for money. *Act 8.18. He offered them money. But thy money perish with thee*, saith Peter to him. *We our selves are bought with a price. 1 Cor. 6.* but yet *1 Pet 1.* are not redeemed with Silver, and Gold, and corruptible things, so Truth, and Grace must bee bought, but yet it is not gold that will buy this Gold. But there is another price with which Truth must bee bought. The use of those meanes which God hath appointed, that is the price; that look as by the giving of a price an earthly commodity is bought, and obtained, so by the use of the meanes, Truth, and Grace is gotten, and obtained. And what then are those meanes?

1. *First, Prayer, Buy the truth, pray for the knowledge of the truth, pray for grace. As by money wee obtaine and buy the commodity wee neede, and have a minde to, so by prayer wee obtaine and buy the truth. Jam. 1. 5. If any of you lacke wisdom. Shop-keepers*

pers as men passe by their doores, aske them, What doe yee lacke? what is it that you want? So the Apostle here seemes to say, what is it that ye lacke? what is it that ye want? Doe yee want grace? Do ye want knowledge and wisdom? Well, what if we doe? How may wee come by it? *Buy it*, sayes the Apostle. I, but what is the price that must be given for it? If any man lacke wisdom, stand in need of this commodity, *let him aske of God*. And it is the price that Christ sets upon grace, *Matth. 7. Aske and ye shall have*. The price that the Lord sets upon the knowledge of the truth. *Jer. 33. Call upon me, and I will answer thee, and shew thee great and hidden things which thou knowest not*. God highly befriends us, hee sets the commodity at a low price. It is little worth that is not worth the asking. The way then to *buy*, is to *beg*; *begging is buying*, and *praying is paying*. And therefore how often finde wee *David* in those suites, *Teach mee thy truth, teach me thy Statutes, &c.* *David* knew the commodity would not be bought without this price, and there-

therefore hee stickes not at it, he gives the price, and seekes grace, and the knowledge of the truth by prayer.

2.

Secondly, hearing the Word, and attending upon the Ministry thereof. As *Paul* speakes of Christ, *Rom. 15. 8.* *That Jesus Christ was a Minister of the circumcision for the truth of God*: So it may in another sense be said of the Ministers of the Gospel, That they are Ministers of the Gospel for the truth of God, to make knowne the truth of God, to offer and tender it unto people. And *Mal. 2. 6.* *The Law of truth was in Levi's mouth.* God sends them to set his truth to sale, they bring this commodity to Market: So that if wee would buy the truth, wee must attend upon them whose worke is to dispense the *Word of truth*, as the Gospel is called, *Ephes. 1. 13.* And it is a part of the price that is to be given for it, to come to, & attend upon their Ministry. See *Mal. 2. 6.* *The Law of truth was in his mouth, and vers. 7.* *They should seeke the Lawes (of truth) at his mouth.* So then, they that would get the

the truth, must seeke it at the mouthes of Gods Ministers, and that is the way to get this commodity. This is part of the price, to come to the publike meanes, and to attend upon them. *Come and buy, Isa. 55. 1.* Even coming is a part of buying. If *Jacobs* sonnes would buy *Corne*, they must not onely give money, but they must goe into *Egypt*, and their going into *Egypt* was one part of the price of it. They could not buy unlesse they went into *Egypt*, where it was to be bought. They that will buy a commodity, they must goe to the Market, and the shops where the commodity is to be bought, *Matthi. 25. 9. Goe to them that sell, and buy for your selves.* So if men would buy the truth, they must goe to them that sell, and there buy. Now Gods Ministers are they that in a good sense sell, and therefore to them, men must goe and buy. The Sabbaths are the Market dayes, the publike assemblies are the Market places, and the shoppes where this commodity is to bee bought. And if men would buy, thither

ther they must goe, there they must waite. And this going to, and attending upon the ordinance of preaching is a part of the price that must be given to buy this pearle. *Buy the truth then,* that is, goe to the Word, and attend upon the preaching of the Word, goe to the Market and waite upon that Ordinance.

3.

Thirdly, reading the Scripture, and other Bookes, that may helpe us to the knowledge of the truth, and build us up in grace, mutuall conference, and meditation. This is a price that must be given for truth. It is not enough to use publike helpes, but wee must use private helpes also, wee must trade and traffique in private, as well as in publike. Thus in the use of the meanes that God hath appointed, wee must buy this pearle of Truth and Grace. God can infuse grace and knowledge into us without our endeavours in the use of the meanes, but God will not doe it. His way is that the meanes shall be used, and the use of the meanes is the price hee will have for this commodity.

modity. God gives grace, and the knowledge of the truth, as *Boaz* gave *Ruth* corne, *Ruth* 2. 15, 16, 17. Could not *Boaz* have given her at once as much corne as would have yeelded her an *Ephah of Barley*, and so have sent her home without any more adoe? Yes surely, hee could have done it, and it had beene no more charge for him to have done so: But yet hee would have her use her endeavours, *to gather and to gleane it, and beat it out to, when she had gleaned it*; and that labour of hers should bee the price shee should pay for it. So God can give us knowledge by immediate revelation, and grace by immediate infusion, but yet hee will have us use the meanes in praying, hearing, reading and conference, and our labour and endeavour in the use of those meanes shall be the price with which the truth must be bought.

Secondly, in giving and paying the full price for it. A man that will buy a commodity, must not onely give a price for it, but hee must give the full

price that is asked for it. When *Abraham* was to buy the field of *Ephron*, *I will give thee money for it*, and *Ephron* tells him *it is worth foure hundred sheckels*: Now if *Abraham* will buy it, hee must give him his price: And so hee did, *Gen. 23. 16. Hee weighed unto him the silver which hee had named*, hee gave him the price which hee asked, and so bought the field. If *Abraham* had offered him three hundred and fifty or three hundred and ninty sheckels, hee had offered him a price, but not *Ephrons* price; hee had offered him silver, but not the silver hee named; hee had offered a price, but not the *full* price; and so the bargaine had not beene stricke thorow, the field had not beene bought. *Gen. 23. 9. for as much money as it is worth, for full money*, that is, as in the Hebrew, for the full price.

So it is here in the buying of the truth. Not onely must a price bee given, but a *full* price, Gods price that hee askes and sets. I may allude to that speech of Christs, *Zech. 11. 12. If yee thinke*

thinke good, give me my price, and if not forbear. So the Lord in this case saies to us, If yee thinke good of my commodity that I offer to you, yee shall have it, but then you must not thinke to have it at your owne price, but you must give me my price, the price that I aske and set you. The seller sets one price, and the buyer offers another, but if the buyer offer too low a price, hee must rise and come to the sellers price if hee will have his commodity. It is not enough then if wee will buy the truth to offer a price, and give a price, but wee must give Gods price, that is, the *full* price. Now Gods price, the full price is this, it stands in these two things:

First, in an industrious, painefull, serious use of meanes. The *use* of meanes is a *price*, but the *full* price is the *serious, industrious* use of the means, the using of the meanes with all our might, *Hos. 6. 3. Then shall wee know if wee follow on to know the Lord.* Many pray, heare, reade, &c. and yet buy not the truth, nor get knowledge, nor
grace,

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grace, they indeed give a price, but it is not Gods price, not the full price, and therefore they have not the commodity. The Apostle sayes of those women, *2 Tim. 3. 7. They were ever learuing, and came not to the knowledge of the truth.* They were cheapning and offering for it, but they never bought the truth, and all because they came not to Gods price. There be some that are ever praying, ever hearing, ever reading, and yet never come to the knowledge of the truth, never get true grace. Heere indeede is a price given, meanes are used, but the full price is not given, meanes are not used in good earnest, seriously, industriously with all their might. It is not enough to pray for grace and the truth, but men must pray so as God would have them pray, *Jam. 1. 5. If any of you lacke wisdom, let him aske of God, which giveth to all men liberally, and reprocheth no man, and it shall be given him.* Well may one say, if that be all, I will soone aske it, I will give that price willingly for it. I, but marke verse 6. *But let him aske in faith:*
 That

That teaches thus much ; That asking is not enough, unlesse men aske in that manner, for faith, and so for all other qualifications, as God requires. It must be faithfull, and fervent, earnest prayer which is Gods price. See *Prov. 2. 3, 5. If thou cryest and liftest up thy voyce, then, &c.* Hee sayes not, If thou prayest, that is to be done, that's part of the price, but if thou *cryest*. That's Gods price, to have fervent prayer, full of earnestnesse and contention of spirit. Cold, formall, dead-hearted prayer is not Gods price; it is too low a price to fetch so rich a commodity. What must I give you, say wee, when wee come to buy a commodity? So if wee would know here, *My sonne, give mee thine heart.* In prayer for grace, give God thine heart. The tongue, the lippes, the voyce, is too low a price, God must bee prayed to seriously with the heart. Is that all? No, there is more yet; that same, *Psal: 119. 145. I cryed with my whole heart.* That's the *whole* price, and *full* price in the point of prayer. Not some of the

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heart,

heart, but the whole heart must bee given to God in this duty. It is not enough to heare the Word, to get grace and the truth, but men must so heare as God requires, with such preparation, with such affection, with such attention, with such after endeavours as God commands. *Ezek. 40. 4. Sonne of man, behold with thine eyes, and heare with thine eares, and set thine heart upon all that I shall shew thee.* Eyes and eares, and heart, must all be set on worke in the duty. Those *Ezek. 33.* heard the Word, but they gave not the full price, the price that God asked, *Their hearts were running after their covetousnesse.* It is not enough to reade, but it must be such reading as God requires that will helpe a man to the truth, and to grace: It must be reading with industry, diligence, heedfulnesse, and much paines-taking. Therefore Christ bids us not barely, *Reade the Scriptures,* but *to search the Scriptures.* A man must set his head and his heart on worke both in reading the Word. *Prov. 2. 4, 5. If thou seekest her as silver,*
and

and searchest for her as for treasures: Then shalt thou understand the feare of the Lord, and finde the knowledge of God. There is the full price. What paines doe men take to seeke and search for treasures hid in the earth, for silver in the Mynes: They dig thorow rockes, dig wonderfull deepe, follow every veyne, and search every cranny where the silver lyes; It costs a great deale of paines and labour, in searching, and digging for silver; and so it must cost a great deale of paines and industry in the reading of the Word and searching of the Scriptures, that's Gods full price in this particular, if we will buy the truth. Slight and overly formall use of these meanes, are not price enough to buy the truth.

If a man aske ten pounds for a commodity, and one bid him but tenne pence, hee cannot buy that commodity: The buyer and seller will never meete at such a distance. God hee askes diligence, painfullnesse, industry, and labour of spirit in the use of meanes: Now if wee come with our

dead and cold formalities, and make prayer but a lip-labour, hearing but an eare-labour, reading but an eye-labor, this is to offer God but ten pence, nay but ten tokens, when hee sets the price ten pounds: And they that come so short of Gods price are never like to buy: God must have his full price, his whole price, and they are never like to buy that doe not give him his whole price, that offer him not halfe his price.

Here is that which keepes men off from buying, because they are loth to goe to the full price, to bee at all that paines that must be taken in the use of the meanes. If perhaps reading would doe it, they would not stick at that, but if so much paines and labour must bee taken in these, they thinke it too deare at such prices and rates, they will forbear. See *Prov. 24. 7. Wisdom is too high for a foole.* It is too high prizd in a fooles conceit, and therefore he buyes it not. The Wise-man speakes in the fooles language, *Wise-domes* in the plurall are too high. As
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if he had said, fooles when they look upon this commodity of wisedome, Oh say they, it is *Wisedomes*, oh what a multitude is there of these truthes ! what a deale of paines will it require to know all these things ! and besides, They be high points, deepe matters, what a deale of study, what beating of a mans braines will they aske, what a deale of striving in prayer before wee shall attaine to them ! then it is no meddling with them, as good goe without them, as take them at such a deare price. And thus fooles lose a good bargaine because they thinke it too deare upon those tearmes, because they will not give the full price. It is otherwise with an understanding man, that understands the worth of Truth. *Prov. 15. 14. The heart of him that hath understanding seeketh knowledge.* Hee seekes or pursues it. There bee many difficulties to be overcome, ere he can have it, it will cost much paines, but he yet for all that seekes and pursues after it, hee stickes not at that price. And againe, *The heart of him, &c. seekes.* Hee

doth not onely *speake* of it, or *heare* others *speake* of it, but his *heart*, and his *minde* is upon it. And though a commodity be deare, yet if a man have a minde to it, he will have it though he pay the price. A man that hath an heart, and a minde seeking Truth, thogh the price of it be so much pains, labour and industry in the use of means yet he will buy it at that price, he will give the full price of it. So that when he bids us *Buy the truth*, hee bids us not onely *pray*, but *pray hard*, *pray earnestly with thy whole heart*, not onely *heare*, but *heare with all diligence, attention, and intention of spirit*: not onely *reade*, but *reade searchingly, diligently*. This is Gods price, this is to give the *full price*. Give that and then wee buy.

2. *Secondly*, in a cheerefull parting with, and giving for the Truth such things as are deare to us, or of price, and worth to us. These may be referred to three heads.

1. *First*, our lusts, and corruptions which are deare to us, which we count so dearely of as *our right hands*, and

our right eyes. And yet as deare as they be to us these must bee given, and parted with for the getting, and buying of the truth; Gods full price is that these must bee given, and bee all sold, and made off to buy this purchase. So *the merchant that findes the pearle of great price, Matth. 13. 46. hee goes and sells all that he had, and bought it.* All that hee had was the full price of the pearle, and he came to the full price, parts with all that hee had, and so bought. Hee sold not *some* of that he had, that was but a *pinne* of the price, not *halfe* that hee had, that was but *halfe* the price, but hee comes to the full price, *All that hee had, and bought it.* A man that will have Christ, and buy his Truth, must part with all his lusts, and give them all for this bargain. Some man likes Christ and the Truth so well, that hee could bee content to part with this and that lust, hee could as *Herod*, bee content to doe *many things*, and part with many things for the truth, but *Herod* hath one jewell, his *Herodias*, hee is loath to buy

truth so deare as to give her for it : It is too deare a price to buy truth at, to part with one so deare to him. I, but if *Herod* will have the truth, hee must come to Gods full price, not *doing* of many things, not the *parting* with some lusts and vanities, but the *parting with all*, *Herodias* and *all*, is Gods price. Bid wee, and offer wee what wee will, use meanes and endeavours, and goe on in them, yet if wee will not part with our lusts, we shall never have the bargaine, nor buy the pearle. It is a pearle of great price, and therefore a great price, the selling and putting off all our lusts, must be given for it, or else bid as oft and as faire as we will, it will not doe. See 2 *Tim.* 3. 7. *Ever learning, and never come to the knowledge of the truth.* They bid faire for the truth. They were content to learne, and to bee at some paines to get the knowledge of the truth, which is more then a great many will bid for it, nay they doe it not for a fit, but are ever learning, they seeme to follow it with some close-nesse, and yet for all this never come to the

the knowledge of the truth, ever bidding, but never come to buy the truth. Why? what's the matter they buy it not? Because though they seeme to bid faire, yet they come not to the full price. They would sell somewhat to buy the pearle, but not sell all, not part with their sinfull lusts, and therefore God denyed them the knowledge of the truth, *vers. 6. They leade captive simple women laden with diverse lusts, which women are ever learning, and never come to the knowledge of the truth. Prov. 14. 6. A scorner seeketh wisdom, and findeth it not.* Hee bids, and buyes not, hee will not give the full price, hee scornes at such a deare price as to part with all his lusts. There is no reason or equity that the buyer should have a mans commodity at the price hee will set: The seller is to set the price, and if hee cannot have his price, hee wrongs no man to keepe his commodity to himselfe, specially when it is richly worth the price hee sets. If therefore wee would buy the truth, sell away and part with all
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thy lusts, that's Gods full price, of which hee will not abate any thing. It is but a folly to hucke, and to hope by hucking, to fetch downe the market. *If yee thinke good, give God his price, if not, forbear.* Either all, or nothing at all. As men say to such as offer short of their price, I had as live ye offered me nothing.

2.

Secondly, Our money and meanes in that kinde when God calls for it, these temporall things. It is true indeede that money will not buy grace: Indeed the Popes graces may be bought with money. There be Bookes in print of the taxes of the Apostolicall Chancery, in which bookes are sold dispensations and absolutions for all manner of villanies, and some not to be named. And, sayes that Booke, these kinde of graces are not for the poore, because they are destitute of goods and means. But therefore these graces are for the rich, they may for money buy the Popes graces: But Gods graces are not to be had for money. So *Simon Magus* would faine have been trading.
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And yet in one sense wee must buy the Truth with our money, and temporall good; That is, wee should bee willing to be at costs and charges, and to spend money for the maintaining of those meanes, and those Ordinances in the use of which the truth is to be gotten. Though we cannot buy grace for money, yet with our money wee may buy preaching, maintaine the Ministry, we may buy Bibles, buy good Bookes, by all which wee may come to get the knowledge of the truth. And so in this sense, wee must buy the truth with our money, and it is a part of Gods full price, and such a price as must be given if men will buy the truth. *Prov. 4. 7. If need be part with any gettings to get the truth.*

Though our money cannot buy grace, yet it can procure and maintaine the Ministry of the Word and preaching of the Gospel, by which the knowledge of the truth and grace is to be gotten. And therefore it is well noted by some on that place, *Matth. 13. 44. That the Merchant finding a rich treasure*

treasure hid in the field, is said to sell all and buy the field. He doth not buy the treasure, but the field, and so in buying the field hee buyes the treasure therein. The field is the Ministry of the Gospel, in which the treasure of grace is hid. And so some expound those words, Col. 2. 3. ἐν ᾧ; in which Ministry of the Gospel, vers. 2. are hid all the treasures of wisdom, and knowledge. Now though our money will not procure grace and knowledge, yet it will purchase that field, the preaching of the Gospel, in which these treasures are to be had. And this price God requires, a part of his full price, Gal. 6. Let him that is taught make him that teaches him partaker of all his goods. God will not have the Ministry of the Word eleemifynary, to be matter of meere almes, but hee will have not onely mens paynes to heare the Word, but mens purses to maintaine the Word, and his Ordinances, by which the truth is to be had. God himselfe would not have the doores of the Temple shut for nought, nor fire kindled upon his

his *Altar for nought*, *Mal. 1. 11.* And would hee then have his Word opened for nought, and the fire of the word kindled for nought? No, but *Numb. 35. 8.* Every one shall give of his Cities to the Levites according to his inheritance which hee inherites. And will have him that keeps the Fig-tree, eate of the fruit thereof, *Prov. 27. 18.* and will have the Oxes mouth unmuzzeld that treads out the corne. So buy the truth, that is, be at cost, and let your purses walke for the maintaining of the Gospell. Though our money cannot buy grace and knowledge of the truth, yet our money may buy Bibles, and good Bookes, by the reading whereof wee may come to get knowledge and grace So that when hee sayes, *Buy the truth*, hee sayes, *Buy Bibles, buy good Bookes*, and sticke not at the cost and charge of them, but willingly bee at such charge for the getting of the truth. It was a great price those Bookes came to which they burned after they came to the knowledge of the truth, *Act. 19. 19.* They brought their Bookes together,
and

and burned them before all men, and they counted the price of them, and found it fifty thousand peeces of silver. Surely they that in honour of the truth burned Bookes of so great price, would not have sticke in desire of the truth to have bought Bookes of great price. And thus our fore-fathers, godly christians, before *Luthers* time here in *England*, when there was some glimpse of the light of the Gospel, they bought the truth, though at an high price. It is memorable which *Mr. Foxe* speaks of them. They did sit up whole nights in reading, and hearing good Bookes read. That was one part of the price they gave. But they did not onely buy with their paines, but with their purses, with their goods, being at great cost and expences in buying Bookes in English. They gave sometimes five markes and more for a good Booke; they gave a load of hay for a few chapters of *Saint James*, or *Saint Paul* in English. It was more money, five markes then, then ten pound is now. What a deale of cost was it to buy such

such bookes. I, but it was to buy the truth, and good men they thought truth deare at no price, nor the meanes of truth too high at any rate. It was Gods price then, and they shukt not at it. Thus is truth to be bought.

Buy the truth, lay out money and stick not at it, to maintaine preaching, to buy a Bible, &c. Alas I want money, I have so many occasions, and the world so hard, I cannot be at the charge of maintaining preaching, buying Bibles, &c. Those be the shuckings of earthly hearts, that are of *Judas* minde, *that the oyntment was wasted that was bestowed upon Christ*. But suppose there be truth in it, yet I say buy the truth, and rather then not buy it, doe as our Saviour advises, *Luc. 22. 36. He that hath no sword, let him sell his coat and buy one*. So sell thy coate, and purchase a Preacher, sell thy coate, and buy a Bible: Thou must come to Gods price, if buy.

Thirdly, Our comforts of this life, as peace, liberty, houses, lands, husbands, wives, children, life it selfe.

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Sometimes truth is at dearer rates then at other times. God sometimes raises the price, that truth cannot be bought nor had but at these high rates, That if a man will have it, it may cost him his deereſt comforts, his very blood and life it ſelfe. Truth was very deare, at very high prices in *Queene Maries* dayes. It pleaſed God that by the raiſing up *Queene Elizabeth, a nurſing mother in Iſrael*, that the prices fell, and truth was had at eaſier and lower rates. But yet when truth was at theſe deare prices in *Queene Maries* dayes, we ſee the ſervants of Chriſt did not ſticke to give the price of their blood for it : And though it were as much as their lives were worth to be meddling with the Truth, and the Goſpel, yet they were content to come to Gods full price, to the very higheſt price of all, to part with all the comfort of this life, and life it ſelfe for the truth, when God pitched that price. And though it be ſometimes at lower prices, yet that is a price that muſt be pitcht upon, and wee muſt be willing to give it, if

if God call for it. *Joh. 8. 31, 32. Yee shall be my Disciples, and yee shall know the truth.* The knowledge then of the Truth, and being a Disciple are both of a price. Looke what it will cost to be a Disciple, that it may cost to get the truth. At what price then is it to be a Disciple, *Matth. 16. If any man will be my Disciple, let him take up his crosse and follow mee.* So that hee that will bee a Disciple must reckon upon the price of the Crosse, and so must hee that will buy the truth, for a man must bee a Disciple that will have the truth. I confesse this is a sharp price when God calls for it, and yet this price must then be given. Wee saw before that it is a commodity royally worth what ever God asks for it. This men count too high a price and so start at it that they let the bargain goe. They deale just in this case as *Boaz* his kinsman did in the buying of *Naomies* land, *Ruth 4. 3, 4. Hee said, I will redeeme or buy it: I, but vers. 5. Boaz* tells him of a condition that goes with the bargain, *What day thou buyest*

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the field of the hand of Naomi, thou must also buy it of Ruth, &c. thou must take her to wife, &c. The man had a good minde to buy the field, but when hee heares of that condition, hee starts at it, vers. 6. by no means can I buy it, lest I marre mine inheritance. So when truth is offered unto men to buy it; God offers to sell truth to you, say his Ministers, Buy it therefore, and let not such a commodity goe. Oh say men, wee will buy it with all our hearts. I, but what day you buy the truth you must make account to take up the crosse, make account of losse of liberty, &c. when men heare that, and see the price so high, oh say they, wee cannot buy it, lest wee marre our credit, our liberty, our houses and lands, and our very lives. This price is thought too high, and thereupon men breake off. Those in the parable, *the stony ground*, seemed to be very forward to buy the truth, *but when persecution and tribulation arises because of the Word, they are offended, they cease trading any longer, they like not the buying truth at such*

smart

smart rates as those. If men might have the truth, and their credit, the truth and their peace, ease, liberties, they could be well content to buy it, but if it cannot be bought but upon such hard termes, they will none, they will stay till it may bee had better cheape. And this is the second thing in which is the full price of Truth, a willingnesse for truths sake to part with any thing that is deere and precious.

The third thing in which this buying stands, is in paying current money for it. Hee that buyes a commodity, and comes with false coyne, hee doth not buy, but hee cheats: Hee is a cheater, not a chapman. When Abraham bought the field of Ephron the Hittite, Gen. 23. 16. Hee weighed him foure hundred shekels of silver current money with the Merchant. So must God be dealt with all, men that will buy his commodity, and trade with him must pay him current money. Now money that is current, must first bee good mettall; secondly, it must bee

weight. If a man pay gold the mettall is currant, but if gold want weight, and be light, it will not passe, and proves not currant for want of weight. If money be weight, yet if it be not good mettall, be false and counterfeit coyne, be brasse and copper, be gilded or silver'd brasse, that's not currant: But when money is good for the materiall, is true silver and true gold, and when it is good for the weight, then it is currant money. And such money must they buy withall that will buy truth, and will trade with God for this commodity. Now this currant money is not onely to *use the meanes*, and to use them *with industry*, but to use the meanes with *industry in sincerity*, *out of a love* and *with a love* of the Truth for it selfe. To use meanes and use them industriously for the getting of the truth, and not sincerely out of a love of the truth, but for other ends, this is to offer copper, and counterfeit coyne, and God will not part with his commodity for such coyne: Hee will not part with it but for currant

rant money: Hee will buy, and weigh every peece of our money, and when hee findes that men goe about to cheat him with false and counterfeit coyne, they shall none of his commodity. *I con-*
sell thee to buy of me gold tryed in the fire. We must not thinke to buy gold with copper and brasse, but men must give good gold for this gold if ever they meane to have it. As hee *offers* gold tryed in the fire, so hee *requires* gold tryed in the fire, 2 Pet. 3. 1, 2. *To stir up your sincere mindes, that yee may bee mindefull of the words, &c.* And so men must come with sincere mindes, if they would understand the words of the Prophets, and come to the knowledge of the truth in the Scriptures. Yea, when men will be buying with false coyne, they shal not only not buy what they would have, but they shall forfeit, and lose what they seemed to have bought, *Matth. 13. 12.* that which hee had seemed to have bought. They shall misse of what they would buy, and they shall lose what they have bought. And therefore *David* desires

of God that hee may have the Truth, and the knowledge of it, because hee dealt honestly with him, paid him current money, *Psal. 119. 10. With my whole heart*, that is, with a single and sincere heart, *have I sought thee*, and thy truth, *Oh let mee not wander from thy Commandements*, let mee not misse of the knowledge of thy Truth: Lord here is current money, let mee have the commodity. *Simon Magus* offered money for the gift of the Holy Ghost. Hee is denyed it, because he thought to buy it that way: But if hee had offered to buy it another way, hee should have beene also denyed it upon that ground, *Act. 8. 21. Thine heart is not right in the sight of God*. Hee would have had that gift onely to have made an advantage of it, to have brought him in money, and therefore he offered money, therefore he desired not that gift sincerely for the gifts sake. So when mens hearts are not right in the, they use meanes, and take paines to get knowledge of the Truth, not for the love of the Truth, but for other by,
and

and base ends , that they may have credit or advantage by it, this is to offer false coyne, and their heart is not right, and Gods Truth and Grace shall never be bought for false coyne : But when the meanes are used , used industriously and sincerely, it is much to see how freely God will part with his commodity to such, sincerity will bring in great encreases of the knowledge of the Truth, and all other graces. *The secret of the Lord is with them that feare him, Psal. 25.* When God sees mens hearts sincere in the seeking of the Truth, hee will liberally communicate his gifts and graces to them ; nothing helps a man to buy such great penny worths as sincerity doth : For as men, so God loves to trade and deale with such as will deale honestly, and will be currant pay-masters, will pay currant coyne.

The fourth thing in which this buying stands, is, *To buy in time*, and whilst the commodity is to be had. A man that meanes to buy a commodity will take his time, and his season, will be

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sure to be at the Market, and the faire, when the commodity is to be had. A man that meanes to buy, will not misse nor lose the Market day, nor the market time. Hee will make haste to the market, and be sure to take his time, because if hee come too late the commodity will be gone, and then he cannot buy that hee wants. If a man come the day after the fayre, and the morrow after the market, hee may goe home as wise as hee came. Nay, if a man come to the market to buy, and walke up and downe, talke with this body, and that: If hee goe and sit and talke away the market time in the Alehouse, bibbing, and twatling with this and that idle companion, before hee mindes it the market is over, and done, and hee cannot buy because the commodity is all gone. Hee cannot buy because through negligence and idlenesse hee lost his market time. But hee that meanes to buy will doe that first, will waite upon his market time, will doe that businesse first, and then if hee have any spare time, hee can spend it
upon

upon other lesse necessary employments. So here, hee that will buy truth, must watch and take his market time, must be buying truth whilest truth may be bought. There is a *buying time*, and a trading time for truth, *Eccles. 3. 1. To every thing there is a season, and a time to every purpose under Heaven.* And there is a time, and a season, in which God offers Truth to bee sold, in which men may buy it, and obtaine it, *Luc. 19. 42. If thou hadst knowne, at least in this thy day, &c. vers. 44. Thou knowest not the day of thy visitation. This thy day,* that is, this market day, in which truth and grace might have beene bought. *The time of thy visitation,* that is, the market time of Grace. There is then a *day*, and a *time*, a market day, and a market time, a day and time in which Grace and Truth are to be bought. *2 Cor. 6. 1, 2. Wee then as workers together with him, beseech you that yee receive not the grace of God in vaine. For hee saith, I have heard thee in a time accepted, and in the day of salvation have I*
suc.

coured thee : behold now the accepted time, behold now the day of salvation.

Now then they that will buy the truth must be buying whilest it is market time, must be trading for Truth and Grace whilest they may be had, must ply their market whilest the market lasts. *To day if yee will heare his voyce.*

Luc. 12. 56. Tee can discerne the face of the skie, how is it that yee doe not discerne this time ? This buying time, this selling time, this market time. It must be a man care that will buy, to discern the buying time, and to lay hold upon that time, and to follow his market close whilest it lasts. If men will buy the truth, let them not neglect buying whilest God offers to sell, doe not trifle away the market time of Grace, in following the world, and thy lusts : First make thy market, and when thy market is made, and thou hast bought this commodity, that spare time thou hast bestow that upon secular businesse of lesse moment. A man that will buy the truth, when hee sees it is market time, must doe as hee speakes, *Ezra 7.*

16, 17. *And all the silver and gold, &c. That thou mayest buy speedily with this money, bullockes, rammes, &c.* So when wee see it to be market time, and the good penny worths of the Gospel are stirring, then all the time, all the paines, all the labour you can finde in all your course, offer it willingly as a price, that you may buy speedily with your paines and diligence in the use of the meanes, knowledge of the truth, grace, and godlinesse. When Christ bid Judas, *That which thou doest, doe quickly*, the Disciples thought hee had meant, *That those things were necessary to be bought, hee should buy quickly, Joh.*

13. 29. Surely so it must be in this case with all that will buy the Truth. That which yee doe, doe quickly: that which yee buy, buy quickly. So long as the Gospel is preacht to us, so long it is market day, buying time: Therefore if yee will buy the Truth, now, now is the time, put it not off, I will buy to morrow, or next weeke, or next yeere, or at my lives end, but *buy speedily, and buy presently*: If yee
lose

lose the market day, and market time, yee shall not then buy though yee would. The market may be done to morrow, the market may be past in another yeere, and it will be too late to buy when the market is done. See *Matth. 25. 9, 10. &c.* The foolish Virgins had their oyle to buy when they should have had greatest use of it. It was no time to goe to buy oyle when the Bridegroom was come, it was too late then, whilest they goe to buy then, and furnish themselves, then the Bridegroom comes, and they are shut out of doores. Had they bought their oyle when the time of buying was, then they had entred. Presse men to get grace, the knowledge of the truth, to be trading now whilest the market time of the Gospel, and their life lasts; and their answer is, all in good time, hereafter may serve, at the hardest at their death. I, but then it is no buying time. Alas, it is an ill time to be catechised in, and to be learning the knowledge of the Truth when a man is upon his death bed. That's the
time

time to *spend oyle*, not to *buy oyle*. It is then *dying* time, not *buying* time, it is ill *buying* when a man is *dying*. If a man be to buy then, the doore of heaven will be shut upon him before hee can returne from the shops. In vaine shall men seeke the truth, and grace, and to be taught when the day of grace is past, that would not take and buy it whilest the market of the preaching of the Gospel was on foot. See *Joh* 8. 21. When the market is done, and over, then *yee shall seeke* to buy, and all the world if yee had it, yee would give to buy the Truth, and ye shall not buy *but yee shall dye, and dye in your sinnes*. It is not in the markets of the Gospel as it is with other markets. Wee see many will put off buying in other markets, till toward the end of the market, till men have some commodity lye upon their hands, and there be but few left to buy, and then they make account at the latter end of the market to buy at lower prices, to get better penny-worths : And so it oft proves. But it will not prove so here,
the

the best penny-worths here are to be had at the beginning of the market. At the end of the market it is a great venture if any thing will be to bee bought at all, or if it be to be bought, it cannot be had but at farre dearer prices then it might before. If thou doe get any thing it will cost thee double, and trebble the price it might have beene had for in the prime of the market. If thou get any grace and mercy at thy death, that hast neglected it in thy life time, and in the time of grace, it must be had with farre more struggling, sorrowing, weeping, lamenting, repenting, then it might have beene had for before. God is ever deerer, and his prices higher at the latter end of the market, then at beginning.

Use

To condemne men for the neglect of this duty, their grosse neglect of buying the Truth. God offers men in the Ministry this pretious commodity of the Truth, and wooes men to buy it, and yet men will scarce looke upon it. It is strange to see how dead the

the markets are growne, and how this commodity hangs in our hands that God hath betruſted us with the ſale of. That ſhall be a good time when it comes, *Apoc. 18. 11.* that no man ſhall buy Romiſh merchandiſe any more, when *Romes* markets ſhall goe downe, and the Whores trading ſhall decay, when men ſhall buy *Pardons, Reliques, Maſſes, Dirges, Agnus Deis, hallowed Graynes*, and ſuch trumpery no more. When men ſhall buy *lyes* no more. An happy thing when the Popes Merchandiſe ſhall no more be bought, but a ſad and wofull thing, when men will not buy Gods Merchandiſe any more. As *1 Cor. 7. 3.* *Let them that buy be as though they poſſeſſed not, as though they bought not.* That's commendable in worldly mercature: To be ſure ſo men deale here, Buy as if they bought not, as if they cared not whether they bought or no; that's a miſerable thing in trading with God. It was made a cauſe of publike faſting and humiliati- on amongſt the Jewes when trading decayed, and grew dead. And what
is

is it then when this trading growes dead? *Prov. 17. 16. Wherefore is there a commodity of Truth and Grace in Gods hand, and a price, a meanes in a fooles hand to get wisdom and truth, and he hath not an heart.* Here is a rich commodity, men see the price, and have the meanes in their hand, and yet have no heart to buy, no minde to trade, slight the commodity as if not worth looking after?

When God offers this commodity to buy, they shuffle it off, *they have farmes to buy, yokes of Oxen to buy, Luc. 14.* they have so many things to buy, that they will not buy the Truth, *I pray thee have mee excused,* I must lay out my time and paines for other things, I have not wherewith to buy this Truth. It is miserable to see how cold mens desires are after the Truth. Just as *Pilate, Joh. 18. 38. What is Truth?* A good question, but asked with a base oscitancy of spirit, hee cares not to know what Truth is, but before an answer can be given *hee goes his way out,* and turnes his backe upon Christ.

Christ. Just such respect give me not the Truth. Presse them to buy the Truth. Why, what (say they) is truth? but they care not so much as to heare what the Truth is, they ought to buy.

Some it may be could be content to buy it, so it might be at their owne price, if now and then a Sermon, a Chapter, reading a good Booke in a good fit, would helpe them to it, they would not greatly sticke at it. But as *Zech. 11. 12, 13. They weighed for my price thirty pieces of silver. And the Lord said cast it to the Potter, a goodly price that I was prized at of them*: So a goodly price that Truth is prized at of men, as if God offered *trash*, when he offers *Truth*. The Devils commodities goe off roundly, men will buy their lusts, though it cost them the price of their soule, and men will buy toyes, buy Play-bookes, ballads, Dice, Cards, these commodities hang not, but Gods market is at a stand. For shame be awakened to this duty, and now that God offers to deale with us, let us

2,

fall to buying. Consider but two things to quicken us.

I.

First, It is a commodity that is like to grow deere, it is a commodity that may rise, and may be that it will bee very hard to be had. See how the world went in *Elies* time, *1 Sam. 3. 1.* *And the Word of the Lord was precious in those dayes there was no open vision.* The Truth rose to an high price, no publike prophecying. Wee have no charter for the perpetuity of the Truthes abiding with us. What know wee but it may grow as precious, to as deere and high prices as it did in *Elies* dayes? There is a time *when running to and fro will increase knowledge*, and helpe to buy the truth, paines are to the purpose, *Dan. 12. 4.* And there is a time *when running to and fro will doe no good*, when for no price nor paines Truth will be had, *Am. 8. 12.* And who knowes but hee may see such dayes? And is it not better to runne to and fro, to take paines when good will be done upon it, then to runne to and fro, when all the paines in the world will

not

not helpe us to this bargain? Wee see how deere, extraordinary deere one kinde of graine is now with us. Had a man foreseene it a yeere before, what a deale might hee have saved, and gained by buying good store of that graine then! When *Joseph* foresaw the seven yeeres famine in Egypt, it was his wisdom and providence to buy all the Corne that ever hee could lay his hands on, and what a world of advantage did it bring in to the King of Egypt! If hee had stayed buying till the famine came, hee could have had Corne for no money, none was to be had, and Egypt had starved for it. So wisely he did to buy Corne whilest Corne was plentiful.

Secondly, Buying the truth will keep the Truth and the Gospel amongst us, but if wee neglect and slight the buying of it, it will be the losse of the Gospel, and all the good wee have with it. Wee see a man that comes to market so long as men buy up his commoditie, and hee hath store of customers, hee keeps the market constantly,

and will not leave comming to the market : But if once his takings faile, and men cease to buy, hee may come a while still to try if his markets will mend, but if hee sees they mend not, and men buy not, hee goes quite away and carries his commodities to some other place, where hee may finde better trading. Just so here : Buying will keepe God and the Gospel with us, keepe the market going, and the Gospel will never goe; but once slight Gods Truth, and regard not the buying of his commodity, God will packe up and be gone, and try a new place for trading. *Hee cast those out of the Temple that bought and sold, Luc. 19.* hee cast them out for trading in the Temple, but here hee will cast men out of the Temple, will unchurch them, will take away Church and Gospel, because men doe not buy in the Temple. If ever yee lose the Gospel, and Truth, bee assured that yee lose it because yee make no more regard of buying the truth. Yee see many places that were great market Townes,

Townes, that now their markets is downe and quite decayed. Why so ? because men come not in to sell commodities. And why came they not in to sell ? Because men came not in to buy. So here : If wee will not buy the Truth, God will take his Truth away, our markets shall downe, and God will carry his Truth to Turkes, Indians, Jewes, and there God will have great and goodly markets. God will not stay long where once markets grow dead.

Secondly, the prohibition followes, *Sell it not*. When once thou hast gotten the truth, and gotten grace, by no meanes part with it againe, but hold and keepe it fast. In selling there is a parting with that, wherein we have a propriety, and wherein wee have a possession. In selling there is an alienation of our right, propriety, and possession of the commodity sold, so upon the sale of my commodity, I part with it, it is no more mine, I have no more to doe with it, my commodity and I are wholly parted. And

2.

thus hee prohibits the selling of the truth. Doe not sell it when once thou hast it, part not with Truth, Grace, Religion upon any tearmes whatsoever.

Doct.

That the Truth of God once bought, must never be sold; once gotten, and obtained, must never be parted withall.

It is not with this, as with other worldly commodities. Other commodities a man may buy, and may sell againe. A man may buy an house, and sell it againe, may buy land and sell it againe: Yea men doe buy other commodities on purpose to sell them, as Merchants and Tradefinen. In this kinde men may *buy and sell*, but for this commodity of Truth men must *onely buy and not sell*. Other trading lyes in buying and selling both, but a Christians trade lyes onely in buying: Buy they must, and buy they may as much as they will, but sell they may not at any hand. *Buy the Truth and sell it not.*

Prov. 4. 5, 6. Get, that is, Buy, the same word: And not onely buy, but when

when ye have bought, sell it not, that is
 exprest in the words following, *forget
 it not, decline not, forsake her not.* And
 therefore, *Prov. 19. 8. Hee that gets
 wisdom loves his owne soule, hee that
 keepeth understanding shall finde good.*
 Marke then, it is not all that God re-
 quires of us to get wisdom, but hee
 requires that when wee have gotten it
 wee keepe it. Hee that sells it keeps
 it not. A man keeps not that which
 hee sells, but parts with it. Hee
 that gets, and he that keeps. Christi-
 ans must be keepers, as well as getters.
 Buy the truth, and keepe the Truth,
 keepe it fast and sure, never to part
 with it more. *2 Joh. 2. for the Truths
 sake which dwelleth in us.* Truth must
 not onely lodge with us, and be a
 guest with us for a night or so, must
 not sojourne with us, be with us for a
 yeere or so, but it must dwell with us.
 I, but a man may dwell a long time in
 an house, and yet be turned out for all
 that. I, but it must not be so with
 the Truth, *The Truth which dwells in
 us, and shall be with us for ever.* Truth

once bought must be bought for ever, must never be sold more nor parted with. It is with Truth as it was with the Land of *Canaan*, *Levit. 25. 23. The Land shall not be sold for ever, or to be quite cut off.* As that which a man sells hee sells for ever, and a man quite cuts off all future claime and right to it. The sale quite cuts it off from him. The land of *Canaan*, and mens inheritances therein might not be sold, and a perpetuall alienation of it be made from the owner. All they might doe was but a kinde of lease, which must determine too at the yeere of Jubile. It is mine sayes the Lord, therefore must not be sold. And so, the Truth must not be sold, no not leased out neither. The Jewes might sell their land for a time, but not for ever. But the truth may not be sold though but for a time, a little time. The Land shall not be sold *for ever*. The truth must not be sold *at all*, *Apoc. 3. 11. Behold I come quickly, hold fast that which thou hast. 1 Thess. 5. Hold fast that which is good. Prov. 7. 2, 4.* Would
a man

a man sell his eyes, or sell his sister, and kinswoman, the one were madnesse, and the other barbarous inhumanitie.

First, It condemnes such as are not so wedded to the truth, but can and doe make sale of it for their owne advantages, and to serve their turnes. They know such Doctrine to be truth, the very Truth of God, have professed it and preacht it for truth: But if times change, and favour, and preferments, and gaine, and advantage may be bought, they sticke not to buy these with the sale of the truth; yea, and sell truth by whole sale, not onely part with some smaller truths, but even with maine fundamentall truthes of Religion. Some sell the truth for a Benefice, for a good Looke, for a little good opinion. It was a vile price that Christ was sold at, *for thirty peeces, the price of a servant: A vile price, to sell a boy for an harlot, and a girle for wine, Joel 3. 3. To sell the poore for a paire of shooes.* At baser rates doe too many sell the truth.

I Use.

Secondly,

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Secondly, Let it teach us then, upon no tearmes to part with the truth of God, to sell it for no price. Though wee may be offered ever so fairely, yet be sure to hold and keepe the truth, *Psal. 119. 111. Thy Testimonies have I taken as an heritage for ever.* Hold them and keepe them as thine inheritance. No wise man will sell his inheritance. It was a faire offer that *Ahab* made *Naboth* for his vineyard, *either a better vineyard, or give him money for it.* God forbid, sayes *Naboth*, *that I should give thee mine inheritance, that he should sell it him for his money.* So let us make the truth our inheritance, and let us not bee like prodigall ding-thrifts, that sell their inheritance and patrimony, and then must thieve, or beg. Doe not for profits, ease, liberty, &c. sell and part with the truth. *Wee are borne to beare witnesse to the Truth, Joh. 18. 37.* and we ought not to be sellers of, *but fellow helpers to the Truth, 3 Joh. 8.* Men must be valiant for the Truth, *Jer. 9. 3.* If such sad times should come, as *Isa. 59. 15.* that
Truth

Truth should faile, and *Dan.* 8. 12. *That truth be cast to the ground*, yet then sell not the truth, but stand for, and stand to the truth. And that wee may be the better resolved to cleave close to the Truth, and never to part with it, and sell it, consider well these motives following.

First, to sell the Truth at what price soever, is a childish, silly, foolish bargain. If a man will sell a commodity, hee will sell it somewhat like, or hee will keepe it : For a man to sell his house and land under foot, for a song, for a trifle, sell it, and to sell it nothing neere the worth, the world laughs at such a man, and counts him a weake silly man, a witleffe and a brainelesse fellow. A childe would sell his estate, to which hee is heire, for an Apple, for a rattle, if hee might have the power to make a sale in his childhood. Such a bargain and sale were but a silly childish bargain. Now all that sell the Truth make such bargaines, they sell an inheritance for an Apple, they sell an estate for a rattle. It is
impossi-

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impossible to sell the Truth, but a man must needs sell it under foot, impossible to sell it for any thing that comes neere the worth of it. See *Prov. 3. 13, 14, 15. All the things thou canst desire are not to be compared to her. Job 28. 16, 17, 18. It cannot be valued with the gold of Ophir, with the precious Onix, or the Saphire. The gold and the Chryſtall cannot equall it: and the exchange of it shall not be for fine gold. No mention shall be made of Corall, or of pearles: for the price of wiſdome is above Rubies.* Houses lands, liberty, wife, children, life it ſelfe, they are all too cheape, too low a price to take for Truth, and to part with Truth for. It may be by ſelling the truth, and parting with it, thou haſt got preferment, and it may bee when thou haſt ſold the truth upon ſuch termes thou art ready to bleſſe thy ſelfe, and to ſay as they did that ſold their flockes, *Zech. 11. 5. They that ſell them ſay, Blessed be God for I am rich.* It may be thou groweſt rich by ſelling the Truth, haſt gotten ſuch preferment, and promotion, in re-
com-

compence of thy falling from the Truth & Religion. It may be, thou hast gotten liberty out of trouble and prison, hast saved thy lands and thy life, by the sale and forsaking of the Truth, and thou thinkest thou hast sold it well, to get and save all this by it. As well as thou hast got, thou hast made a fooles bargaine, thou hast sold it for trifles, thou hast not gotten the tenth part of the price Truth is worth. *Esa* sold his birth-right for a messe of pottage. All thou hast gotten, bee it what it will, is but as a messe of pottage to a precious jewell. If a man will sell the Truth, let him sell it and spare not, if hee can sell it for that which is better then it, nay if hee can sell it but for that which is but as good as it: But inasmuch as there is nothing in this world that can come neere the worth of it, it is a childish, and a foolish thing to part with it. If a man have a minde to sell his house and land, yet if when hee hath offered it to sell hee cannot get the worth of it, but if hee sell it, hee must part with it upon low termes
must

must take an hundred pounds for that which is worth a thousand, hee will rather keepe it still, and never sell it rather then sell it so under foot, then sell it so as all the world shall laugh at him for a foole and a silly fellow : So here, if the world can give thee according to the worth of Truth, sell it, and put it off, and spare not; but inasmuch as the world cannot give thee the hundredth part of the worth of it, sell it not, but keepe it still rather then make a fooles bargaine, and to be made the laughing stocke of men and Angels.

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Secondly, to sell the Truth, it is to make a profane bargaine, and it is a manifest evidence of a profane heart. *Heb. 12. 15. Looke diligently lest any man fall from the grace of God*, that is, lest any man sell the Truth, they are the same thing. What if any man doe sell the truth, and fall from the Doctrine of Grace? *Lest there be any profane person as Esau was, who for one morsell of meat sold his birth-rights.* Marke then, that that man that sells the truth and

and falls off from it, is such another profane person as *Esau* was, and is guilty of the same profanenesse that he was. *Esaus* profanenesse what was it? not onely in this that hee sold such a priviledge at so despicable a price (that indeed aggravates his profanenesse) but in that hee sold spirituall things for temporall things. The selling of his birth-right was the selling of his title to, and hope of Heaven. This to doe is profanenesse, and this they doe that sell the Truth for ease, preferment, liberty, life, &c. They sell spirituall things for temporall ones; they sell their right to, and hope of Heaven for outward things. And thus are they guilty of making a profane bargaine. Thou that sellest the Truth thou makest *Esaus* bargaine, and shewest thy selfe as profane a wretch as *Esau* was.

Thirdly, to sell the Truth, it is to make a dangerous bargaine, *Ezek. 7. 12. Let not him that selleth mourne*, but no man hath more cause to mourne then he that sells the Truth, that man may

3.

may come home by weeping crosse. That as *Salomon* speakes in that case, *Prov. 11. 26. Hee that with-holdeth Corne, the people shall curse him : but blessing shall be upon the head of him that selleth it.* So here contrarily. Hee that holds, and keepes fast the truth, God himselfe shall blesse him, but cursing shall be upon the head of him that sells it. It is that which will bring a curse with it, and therefore a dangerous sale. Dangerous in these respects.

1.

First, Such as doe make Merchandise of the truth, and sell it, and once part with it, they seldome or never recover it againe. That's Gods curse upon them for selling, that they shall never redeeme or buy it more. A man that sells his inheritance, it is seldome seene that ever hee comes to buy it againe. And yet it is possible, and falls out oft in the World, that a man sells his house and Land, and lives to redeeme and buy it againe : But when a man hath sold the truth, & hath played the voluntary *Apostata* by falling from

from Religion ; whose experience can give an example of any one that ever recovered againe, and repented, and received, and embraced the truth againe. That's commonly Gods curse upon such, since yee have sold it, yee shall sell it for ever, you shall never have the commodity againe. That as in that sense the Prophet speakes, *Eze. 7. 13. The seller shall not returne to that which is sold*: So in this case, God in wrath makes it good upon the sellers of the Truth, such sellers shall not returne to that which they have sold, but as they have parted with the truth, so they and the truth shall be parted forever. They are irreducible, irrecoverable by the Ministry of the Word, *Hos. 11. 7. And my people are bent to backe-sliding from mee : though they called them to the most High, none at all would exalt him.*

Secondly, Such as sell the Truth, God will sell them, and they themselves shall be sold : And that,

First, They shall be sold over to sinne, sold to be bond slaves and ser-

vants to all wickednesse. That as it is said of *Ahab*, 1 *Reg.* 21. 25. *Hee did sell himselfe to wor'e wickednesse in the sight of the Lord.* There was none like unto him: So it is true often of the sellers of the Truth, that when men have once bought the Truth and then sellit againe, they have once profest the Truth and Religion, and then decline, and fall off, they grow so wicked, so vile, so base in their courses, that there are none like them, they be men sold over to sinne, to commit wickednesse with greedinesse. *The house fell*, sayes *Christ*, and the fall of that house was great. *If these men*, sayes *Moses* dye the common death of men, &c. So these men fall not the common falls, sinne not the common finnes of men, but prove the most transcendent, outrageous sinners of all other men. None so loose, none so notorious drunkards, adulterers, non so bitter and pestilent persecutors of the Truth as they. *Dan.* 11. 30. *There were forsakers of the Covenant*, sellers of the Truth, and what proved they, *vers.* 32. *wicked doers against the*
Cove.

Covenant. Psal. 53. 3. Every one of them is gone backe, back from the truth, were sellers of the truth. And what proved they? they are altogether become filthy. They prove filthy fellows, filthy drunkards, filthy adulterers, filthy scoffers, filthy persecutors. Thus men that have sold the Truth, are sold to worke wickednesse in the sight of God and men.

Secondly, they shall be sold over into the hand and power of their enemies. When men sell Truth, they sell God, and when men sell God, God will sell them, and as Psal. 44. 12. Thou sellest thy people for nought. We shall never finde God threatning to sell his people, or selling them, but when they had first sold the Truth. Hee threatens to sell them, Deut. 28. 6, 8. There yee shall be sold unto your enemies for bond-men and bond-women. But this threatning is upon their forsaking God, and his truth, and the purity of Religion, and their falling off to superstition and Idolatry. And when hee did sell them, why was it? but be-

cause they had first sold the Truth, Deut. 32. 30, 32. How should one chase a thousand, and two put ten thousand to flight, except their rocke had sold them, and the Lord had shut them up? For their vine is of the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter. And so Judg. 3. 7, 8. And the children of Israel did evill in the sight of the Lord, and forgot the Lord their God, and served Baalaim, and the groves. Therefore the anger of the Lord was hot against Israel, and hee sold them into the hand of Cushan-Rishathaim King of Mesopotamia: and the children of Israel served Cushan-Rishathaim eight yeeres. And Judg. 4. 1, 2. And the children of Israel againe did evill in the sight of the Lord, when Ehud was dead. And the Lord sold them into the hand of Jabin King of Canaan, that reigned in Hazor, the Captaine of whose host was Sisera which dwelt in Harosheth of the Gentiles. It is an hainous thing to sell a righteous man for silver, the poore for a paire of shooes, Am. 2. 6. And that which brings heavy judge-
ments

ments upon a Nation, how much more will it bring heaueie judgement upon a Nation when they sell God, and they that sell truth sell God. See how God threaens Tyre and Zidon, Joel 3. 6, 7, 8. *The children also of Iudah, and the children of Ierusalem haue ye sold unto the Grecians, that ye might remove them far from their border. Behold I will raise them out of the place whither ye haue sold them, and will returne your recompence upon your owne head. And I will sell your sonnes and your daughters into the hand of the children of Iudah, and they shall sell them to the Sabeans, to a people farre off, for the Lord hath spoken it.* It was an hainous sinne to sell the children of Ierusalem to the Grecians, God would be quit with them for it. And how heinous is it then to sell truth which is the Daughter of God? Surely when men doe sell truth, and a Nation doth apostatize from God, God will be quit with them, hee will sell them into the hands of their enemies, they and their children.

Thirdly, such as sell the truth sell

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their owne foules. Get what yee can by selling the truth, yet *what shall a man give in exchange for his owne saule.* What if by selling the truth a man could gaine the whole world, yet *what shall it advantage a man to gaine the whole world, and lose his owne soule.* It is ill selling when a man shall sell to losse, but specially it is ill selling when a man shall lose his owne soule by the bargain. Hee loses his soule that sells it, hee sells it that sells the truth. See *Prov. 19. 8. He that getteth wisdome, that buyes the truth, loves his owne soule.* I, but a man may buy truth and sell it away againe, may get wisdome and lose it. And what then is his soule the better for it? Therefore marke what followes, *He that keepes understanding shall finde good:* As if he had said, Hee that gets wisdome, and keepes it, hee that buyes truth, and sells it not, hee loves his owne soule, hee saves his owne soule: therefore hee that gets it, and keepes it not, that buyes it and sells it againe, hee hates his owne soule, hee loses, hee damnes
his

his owne soule. *Iudas* hee sold Christ for thirty peeces, it was the deereſt bargaine that ever man made, in ſelling of Chriſt, hee ſold his owne ſoule, hee damned his owne ſoule by that ſale. It is the caſe of every man that ſells truth, hee that ſells truth, *Iudas*-like hee ſells Chriſt, and *Iudas*-like hee loſes his owne ſoule. It was death by Law to ſell ſome things, as *to ſteal a man and ſell him*, *Exod. 21. 16. & Deut. 24. 7.* And it is death, eternal death to ſell the truth, They that ſell the truth, ſell God, ſell Chriſt, and ſo ſell their ſouls. They ſell Heaven, and buy Hell.

Queſt. How may a man keepe himſelfe from ſelling the truth ?

Anſw. *Fiſt*, get the love of the truth into thine heart. That man that loves the truth wil never ſell the truth, and the truth is never ſold but it is ſold for ſomething that is loved better than the truth. A man that ſells it for preferment and gaine, loves gaine, and preferment better then the truth, that ſells it for life or liberty, loves theſe better then truth. Now let a man learne to

love the truth better than all worldly things, and hee will never sell it for them, *Psal. 119. 127. I love thy Commandements above gold, yea above fine gold.* Therefore to be sure hee would rather sell gold for truth, then truth for gold. Therefore they sold the truth, and belewed lyes, *2 Thess. 2. Because they received not the truth in love.* A man that is in love with his house, with his land, no price will tempt him to sell it. If a man have but an horse that hee loves, though hee be offered more then hee can be worth, yet because hee loves him, hee will not part with him.

Prov. 7. 4. Say unto wisdom, Thou art my sister, and call understanding thy kinswoman. A man will not sell his sister because hee loves her. Say in in this case, as *Nehem. 5. 8. Wee after our ability, have redeemed our brethren the Jewes, which were sold unto the Heathen; and will you even sell your brethren?* Our fore-fathers, the Martyrs, after their ability bought the truth, and gave their lives to buy and redeem the

the truth, and we wil even sell the truth which should be as deere to us as our brethren, as our sisters ?

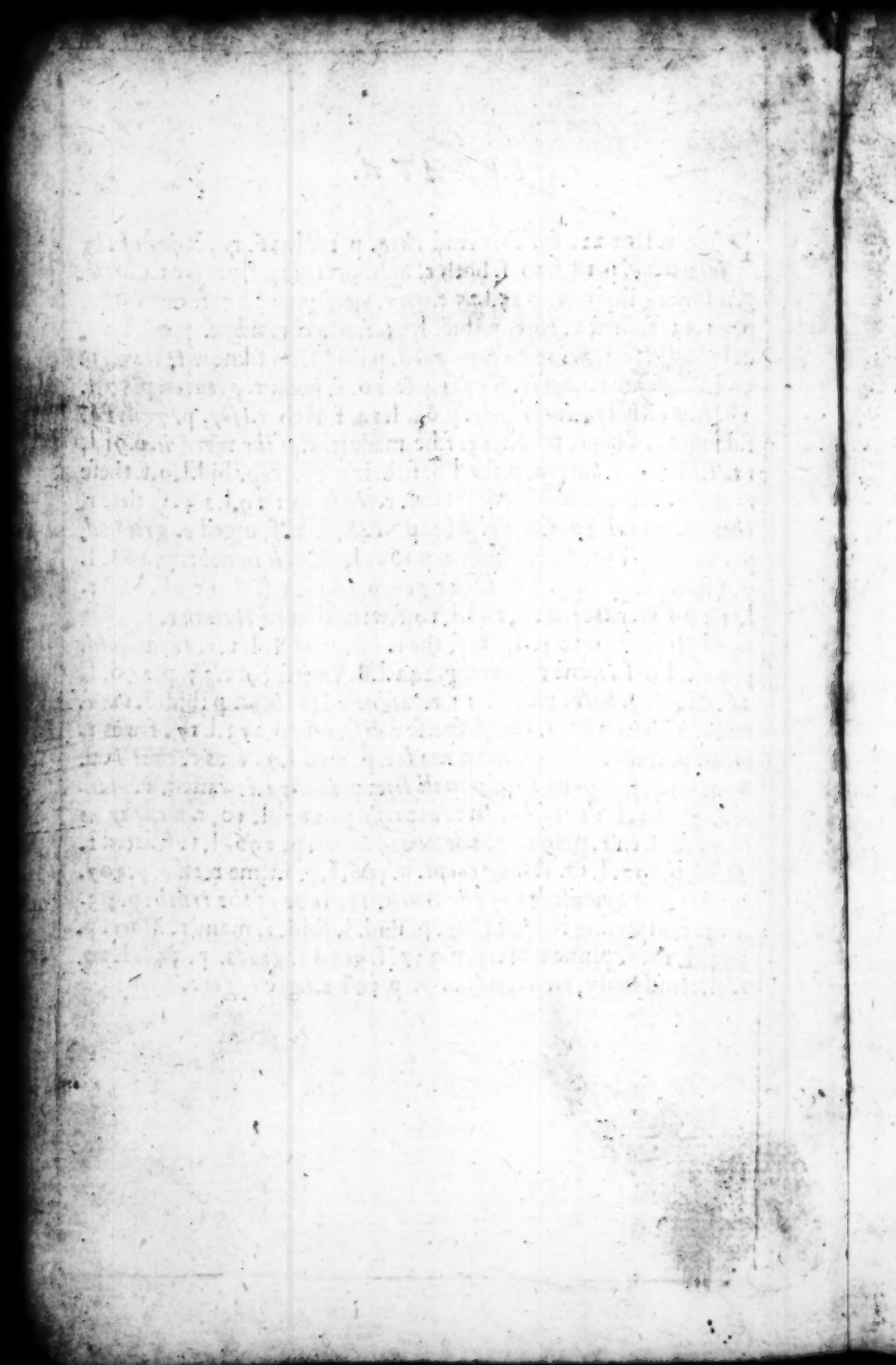
Secondly, take heed, and make conscience of selling Truthes of lesser moment, that are not so fundamentall, and so necessary : Be not over easie to part with them. Hee that will over easily part with smaller truthes, is in a dangerous preparation to sell maine and substantiall Truthes. Hee that will not be brought to sell some small field, that lyeth far off from his house, hee will never be brought to sell all his whole inheritance. But when men begin once to sell here a peice, and there a piece, it comes to passe at last that the whole followes after, the inheritance, and mansion house goes, and is sold at last : Hee that will sell and part with little truthes, and not sticke close to them, hee will if neede be fit as loose from maine fundamentall Truthes.

2.

FINIS.

ERRATA.

Page 3. line 22. for this read *that*. p. 11. l. 26. r. *the joy of thy salvation*. p. 18. l. 20 f. both r. *holy*. p. 21. l. 9. f. prayer r. *Christ*. p. *ibid.* l. 24 f. of r. *by*. p. 25. l. 25 f. the r. *your*. p. 26 l. 25. f. our r. *the*. p. 31. 22. f. these r. *this*. p. *ibid.* l. 25. f. where r. *when*. p. 36. l. 22. dele for. p. 38. l. 9. r. *to do some good*. p. *ibid.* l. 10. f. know r. leave. p. 52 l. 8. f. desire r. *degree*. p. 53. l. 4. & 16. f. great r. *greater*. p. 57. l. 18. f. certainly r. *contrarily*. p. 65. l. 14. f. Heb. r. *I say*. p. 74. l. 14. f. danger r. *dampe*. p. 86. l. 23. f. he made it. r. *as the word is*. p. 91. l. 11. f. brazen r. *barren*. p. 117 l. 8. f. their r. *these*. p. *ibid.* l. 9. f. these r. *their times*. p. *ibid.* l. 16. f. God. r. *Gods*. p. 119. l. 14. f. that r. *then*. p. 147. l. 20 f. fire r. *five*. p. 148. l. 2. f. urged r. *grieved*. p. 157 l. 8. f. prickes r. *pinches*. p. 165. l. 26. r. *is in debt*. p. 168. l. 7. f. for r. *goe*. p. *ibid.* l. 8. f. see r. *goe*. p. 169 l. 1. f. that r. *all*. p. 185. l. 14 f. Oh. r. *Object*. p. 188. l. 19. f. with that of Haman r. *in that with Haman*. p. 203. l. 22. f. the r. *his*. p. 208. l. 1. r. *to lay hold*. p. 215. l. 9. f. learne r. *know*. p. 242. l. 8. f. vers. 39. r. 35. p. 250. l. 26. f. loose r. *base*. p. 251. l. 11 r. *raigne over them*. p. *ibid.* l. 12. f. bed r. *body*. p. 261. l. 18. f. disperse r. *dispense*. p. 273. l. 17. f. was r. *or as*. p. *ibid.* l. 18. f. rules. r. *reades*. p. 276. l. 7. f. as r. *that is*. p. 279. l. 5. r. *so a signe of spirituall life*. p. 282 24. f. wasted. r. *marred*. p. 284. l. 11. f. cherish r. *nourish*. p. 287. l. 10. r. *men say as they*. Mal. 1. 12. p. 291. r. *a deceived heart*. p. 296. l. 2. f. fitted r. *filled*. p. 297. l. 17. r. *long coopt*. p. 306. l. 9. f. time r. *two*. p. 307. l. 26. r. *the knowledge of the truth. the love of the truth*. p. 313. l. 13. f. dispersing r. *dispensing*. p. *ibid.* l. *ibid.* f. many r. *Mary*. p. 343. l. 14. f. pinne r. *piece*. p. 347. f. good r. *goods*. p. 348. l. 20. f. *elleemifynary*, r. *eleemosynary*. p. 50. l. 2. f. *goe* r. *goes*.





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Tho. Wykes.

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